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The Canadian Jewish News

Friday, January 4, 1974 10 Tevet 5734 15¢

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The Canadian premiere of the Israeli movie Kazablan recently took place in Montreal. Arrangements for the showing were made by E. Leo Kolber (right). Proceeds went to the Israel Emergency Fund. Others from left are Arthur Pascal, Charles Bronfman and Mrs. Pascal.

Our young folk being lost to non-Judaism, says report made by P'eylim of Canada

By LEWIS LEVENDEL
CJN Assistant Editor

TORONTO –

The Jewish community is losing its youth, not so much to Christianity as to non-Judaism, says P'eylim of Canada in an evaluation, **The Missionary Menace and Our Alienated Jewish Youth.**

"For every 10 (youths) who become Hebrew-Christians, there are hundreds who simply stop thinking of themselves as Jewish in more than an ethnic sense," says the report, released after 18 months of study. "Without converting or doing anything dramatic, they quietly drop the Jewish component of their self-image. Some may subsequently fill the gap by becoming Hebrew-Christians, but they were lost to the Jewish community long before."

P'eylim (Hebrew for 'active worker') is a traditionally-oriented social service organization working at the grass roots level among both the young and old. The independent organization, which is not affiliated with any particular group, worked among the 'alienated' youth and interviewed hundreds of them. Money for this particular work came from private donations and a grant from the Canadian Jewish Congress.

In its report, P'eylim says the situation of the vast majority of Jewish youth today is that they are alienated and uninvolved because they are uninformed and "the community at large is failing to provide food for their spirit and soul."

Bluntly, the report continues: "The consequences for the future of the Jewish community are enormous. A high intermarriage rate is practically assured. If the community is to remain viable, this must not be allowed to continue."

P'eylim says their report is based on a great deal of research, interviewing and undercover work. A staff of full-time personnel along with volunteers worked under Rabbi Chaim Jaffee, P'eylim executive director, on this project.

The report says there are several centres in Toronto specializing in "saving Jewish souls" along with a number of temporary bases set up usually in specifically Jewish areas of the city.

Several hundred Jews are involved in varying degrees, from total commitment to simple experimentation, P'eylim says. "It is difficult to establish the actual number of dedicated converts, but judging from the fact that we alone have 50 cases on file, a conservative estimate will run to at least a hundred. There is indication, however, that the figure may be as high as a few hundred."

Rabbi Chaim Jaffee

Owing to the aversion of both the missionaries and the converts themselves, complete statistics are not available, says the organization. The basis for their conclusions was in-depth interviews with many youngsters involved and with the missionaries.

It is the general appeal of religion itself and not the specific doctrine they espouse which attracts potential converts, says P'eylim.

"From our interviews with the Hebrew-Christians, and other missionary groups, we have learned that the attraction of the missionary is not the 'Christianity' he offered. On the contrary, the missionaries argue that through conversion one becomes a 'better, more fulfilled Jew'. They must use this approach, as we found that fully 88% of the converts still consider themselves as part of the Jewish community."

Their statistics reveal the vast majority of the young people consider themselves Jewish in purely ethnic terms. While 70% of their families hold membership in a synagogue, only 8% attend services. Only 16% come from homes where there is any adherence at all to tradition, and "a mere 12% received any Jewish education, and then it was a mediocre one at best.

"Because the early agents of socialization were not present in most cases, it is not the slightest bit surprising, therefore, (but nonetheless shocking and depressing) that no less than 88% considered the Jewish religion 'valueless' to them. Most of the 'successful' converts did not have a traditional home in which to learn of their cultural heritage. Most did not have an adequate Jewish education to transmit to them the moral code of Judaism, its values and ideals."

These youth see only the outer trappings and are unaware of the inner core, the report continues. Thus, they are willing and even anxious to accept an unfamiliar and foreign doctrine which they are told can bring meaning and purpose to their lives.

"Jewish youth tend to be unusually susceptible to idealistic movements and seem endowed with an es-

Cont'd on Page 11

Montreal agency opposes plan to change its status

By MARK MEDICOFF
CJN Quebec Bureau Chief

MONTREAL –

Whether the Jewish Family Services Agency changes its status from a private agency to a public social service centre – as advocated by Allied Jewish Community Services – will come into sharp focus at the next JFS board meeting sometime this month.

Last November, the AJCS board of trustees voted overwhelmingly in favor of the resolution to alter the status of JFS because of a changed situation brought about by major legislation enacted by the Quebec government. The resolution outlined specific guarantees to assure the JFS agency – one of 22 under the AJCS umbrella – that should family services to the community become impaired by reason of the change in status, then the parent body would once again support it as a private establishment.

Stanley Abbey, president of JFS, told **The Canadian Jewish News** that his board does not accept going public as a viable way of operating. The board told the executive, which approved the resolution, that there must be an alternative and "you have to find it and then come back to the board."

If no alternative is found by the time JFS holds its next meeting sometime this month, the executive officers, having endorsed the AJCS resolution, may be hard pressed to maintain their stewardship of the agency.

According to the spirit of the resolution, AJCS is of the opinion that JFS should have confidence in the government legislation which drastically changes the health and social welfare setup in the province.

It is the belief of the parent organization that an effort should be made by the Jewish community to operate within the new government law and, by implication, to be involved in the mainstream of Quebecois life.

The JFS board, however, believes that in this instance, the Jewish character of Family Services could not be best served by an agency whose intake would consist of other minority groups as well as Jews. A new orientation would tend to diffuse the quality and quantity of services presently offered to the Jewish community, it is claimed.

The AJCS resolution said it shares with JFS the view that it is necessary to maintain and enhance the essential social services. While acknowledging that there are a number of negative implications in JFS becoming a public social service centre, it is the opinion of the parent body that common goals can be achieved by the change in status, with a supplementary budget provided by AJCS as required.

Canadians establish a precedent

Masada pilgrims give their blood

TORONTO –

The Masada pilgrims who returned recently from a 10-day visit to Israel did more than buy bonds and contribute to UJA; they gave their blood as well, at least those who were eligible by age did.

"This was the first time that this had happened, and the doctors at Hadassah Hospital were quite impressed," recounted Phil Givens, president of the Canadian Zionist Federation, who led the group.

The idea of donating blood came from Ralph Burke, who is director of pharmacy at The Riverdale Hospital. It was enthusiastically taken up by others in the group and the hospital authorities were only too glad to co-operate. Among those who gave their blood were Burke, Givens, Albert Resnick, Mrs. Helen Baltman, Mrs. Eva Braun, Dr. Harry Rochman and Linda Freedman.

The Masada pilgrimage was the brainchild of Phil Givens who felt the 1,900th anniversary of the heroic battle of Masada in which the Zealots defied the might of Rome for three years, should be commemorated by world Jewry. The Yom Kippur War disrupted plans for a much bigger celebration which was to have included a military graduation ceremony at the fortress of Masada.

Givens made a radio broadcast from Masada which was carried by Radio Israel. He brought greetings from Canadian Jewry and pledged continued support in Israel's hour of trial.

The Canadians visited a convalescent hospital near Natanya and distributed gifts to wounded soldiers. They also visited Assaf Harofeh Hospital outside Tel Aviv. One of the highlights was being permitted to board an Israeli gunboat at Haifa.

Chief Rabbi Shlomo Goren spent several hours with the visitors and he made each the recipient of a small book of psalms, like those distributed to the armed forces.

Givens asked the chief rabbi what he thought would happen at the Geveva Middle East talks. He replied: "Anyone who lives in Israel and does not believe in miracles, is not a realist." To the Canadians grouped about him, he said: "I bless you for coming here."

Givens said he was disappointed that only a comparatively few tourists were coming to Israel. "People are holding back," he remarked. "It's too bad. Israel needs them, not only from the economic point of view, but as a morale booster."

Oldest member on the tour was John Jampolsky of Vancouver, who is 84. The tough pace which marks all tours of Israel found him coping as well as those half his age.

Interrupted 'Y' campaign will resume March 15

TORONTO –

The fund-raising drive by the Toronto YMHA to raise $6.5 million for the completion of their northern building expansion project is expected to resume March 15. Prior to the cessation of the 'Y' campaign during the Yom Kippur War, $3.3 million had been raised.

The United Jewish Welfare Fund of Toronto has given sanction for the resumption, said 'Y' Executive-Director David Andrews. "The United Jewish Community Fund is being requested to give sanction, but word has not reached us yet," he said.

The first phase of expansion construction is expected to begin in late March or early April with the building of a parking lot on the south-west area of 'Y' property on the west side of the Don River, Andrews told **The Canadian Jewish News**. The lot will have room for 350 cars. There will be one vehicular and two pedestrian bridges across the river.

Andrews expressed confidence that the 'Y's expansion campaign goal would be met. Wind-up of the drive is scheduled for July 1.

"The level of giving was very high prior to the cutting off the campaign," he said. "We hadn't covered 50% of our top gifts and general solicitations divisions."

He said the 'Y' directors decided to resume the campaign because "Israel requires a strong Diaspora and the 'Y' is one of the pillars of a strong community. The 'Y' services a larger number of Jews than any other organization."

On Jan. 15, the corporate and foundation division drive will get off to an earlier start than the rest of the campaign. Division chairman is businessman William Singer.

Cont'd on Page 11

Final seven days for UJA campaign

TORONTO –

Jan. 6 to 13 is UJA Week in Toronto – the final seven days of the 1974 emergency campaign, culminating with a community dinner at the Royal York Hotel honoring Stephen E. Berger as Man of the Quarter Century.

The aim of UJA Week, according to campaign chairman Murray B. Koffler, is to complete the campaign, successfully "and to make certain we have all done our share to aid the gallant people of Israel."

Koffler acknowledges that the campaign, which was launched at a mass rally at the Skyline Hotel on Oct. 18, has been the most successful in the UJA's history. But, he added, "in view of the staggering burden carried by the people of Israel, we have to ask ourselves if we are really doing our utmost. I am calling on those who have already contributed to re-assess their contributions to determine if they are adequate. Many contributors have voluntarily increased their contributions because they fully realize that Israel alone can not possibly cope with her overwhelming prob- said must rely on us to h- in every way possible."

Koffler said the impact of the war on human needs in Israel "has made it necessary for the Jewish Agency – which receives funds through the UJA – to reconsider its estimates for vital social services."

Originally, the 1973 – 74 (April 1, 1973 to March 31, 1974) budget was set at $410 million but this has now been increased to $720 million. The overall 18-month budget from October, 1973 to March, 1975 totals $1.259 million. "The government of Israel can not cope with the increased social needs, due to war expenditures," Koffler said, "and this means the extra funds must come from Jews in the Diaspora – from us."

During UJA Week, chairmen of all divisions will be asked to activate their groups to make certain all cards

Cont'd on Page 8

Bora Laskin, 61, has climaxed a brilliant career by being appointed Chief Justice of the Supreme Court of Canada. The first Jew appointed to the Supreme Court, he is shown here with his wife at a Toronto Israel Bonds function. At the dinner, it was announced an endowment has been set up in Laskin's name to aid law students at Hebrew University.

It tells how to cope according to Judaic values

New family game implements ideas for Jewish education

By DEBORAH LIGHTSTONE

MONTREAL –

The new substitute for Monopoly these days in Jewish circles is a family game dealing with 20th century history, social dilemmas and biblical values, called Alpaim, or in English: To the Year 2000.

The game, and the integrated social studies and Judaic program from which it developed, are the first fruits of a decision by the Jewish People's and Peretz Schools of Montreal to implement new ideas for Jewish education.

Recently in the boardroom of Montreal's Allied Jewish Community Services building, the creators of Alpaim explained it and its related projects to visitors, while groups of teenagers around the room played the game enthusiastically.

Alpaim shows the players ways of coping with dilemmas in accordance with Judaic values and morals, while stimulating them to think and discuss," said Sylvia Stipelman, who with assistants Batia Bettman and Phillis Pinchuk invented the game.

They explained it roughly as follows:

On the colorful board are squares indicating years 1900 to 2000, each one illustrated with its historic events. Value cards, which contain biblical and Talmudic sayings, are the means of advancing, and the first player to reach year 2000 wins.

For example, a player located between squares 1939 and 1945 (symbolically colored a dark grey on the board), might select from among the value cards dealt to him, the following card: "He who destroys one person – it is as though he has destroyed a whole world."

It is up to the other players to debate whether the card's content matches the historical event – in this case World War II – and if they agree that it does, that player may go forward.

Given additional enjoyable complications such as dilemma cards, clues and bonuses, Alpaim demands its players' full attention.

Mrs. Stipelman feels many other games on today's market express a certain cynicism and apathy, whereas, in her words, "Alpaim is a game which I give my children with complete confidence – in fact I know it has even done a lot for adults."

The game developed from a workbook called **My Family**, in use in seven Montreal Jewish Parochial Schools since January of this year, which synthesizes social and Judaic studies. Its purpose is to have Jewish children learn their cultural heritage from parents, friends, teachers and community leaders.

With the help of the workbook, the pupil interviews his family, records the data, discusses and charts the information in class with his teacher and his peers, and ultimately writes it up in literary form, creating a personal family album.

"Family interviews encourage dialogue across the generations," said Malca Feldman, who did the graphics for the workbook. "Whereas today's adolescent is moving away from his family, we are trying to get the two sides talking, particularly about values, and to give parents a chance to find out what their children are like."

The workbook provides sample interview questions that the pupil can relate to immediately, such as the following questions asked of grandparents (bobbeh and zaideh): "How did teenagers socialize? Was there 'dating' as we know it today?"

In this process the pupil comes to appreciate his elders and the values of heroism, courage and optimism that sustained them under stress.

"They will learn of their elders' will to survive," said Mrs. Stipelman, "which even in the midst of terrible times such as the Depression or the Nazi era, allowed them to look ahead with hope, and to plan for their children's future."

Both Alpaim and My Family are put out by Limud Publications Registered, a volunteer organization dedicated to the development of new materials for Jewish education.

Other Limud publications are a Yiddish vocabulary in comic-book form, based on a folk-tale, and Yiddish plays that are more advanced. Both are being used in Jewish classrooms.

The financing of Limud Publications comes from the pockets of the concerned individuals who are involved in its various projects, with some donations of materials and services from their friends in the community.

The **My Family** workbook is sold to schools, and Alpaim, which is suitable for ages 10 to adult, can be obtained for $5.50 plus sales tax, in three ways: by mail order to Limud Publications, 181 Finchley Rd., Montreal, Que. H3X 3A6; by telephone order from any of the following numbers, 489-3148, 482-9986, 731-2189, and 481-0165; and at the Golden-Agers' Folk Shop, 4711 Van Horne Ave., Montreal.

World News

THE REVEALING CONTRAST OF AGE

Jacob El-Baz captured these photos while visiting Israel. The young lad has a long way to go until he can handle a gun. This elderly gentleman's gun-toting days are now over.

An historic first in U.S. with all religious groups at meeting on education

NEW YORK –

An historic "first" was achieved in the American Jewish community when some 50 leading Jewish educators representing Orthodox, Conservative, Reform and secular Jewish studies sat down at a common table and agreed to work together toward the goal of giving every Jewish child in the United States a Jewish education -- and finding the funds to do it with.

The occasion was a conference on **The Future of Jewish Education in America**, sponsored by the American Jewish Congress recently at Stephen Wise Congress House.

Taking part in the conference were spokesmen representing the broad spectrum of Jewish education in the U.S. – including Torah Umesorah, the Jewish day school movement that has increased its student enrolment from 7,000 to 81,000 since the end of World War II, and the American Association for Jewish Education, a national coordinating body that provides services and materials for all forms of Jewish education through local boards of Jewish education across the country.

The participants included men and women who disagree spiritedly – and spiritually – about what Jewish education is and what it ought to be. They differ over content as well as form, and it is possible for one to argue on grounds of conscience and belief that no Jewish education at all would be a better alternative than the kind offered at the other's institution.

They were brought together by Rabbi Arthur Hertzberg, president of the American Jewish Congress, after what one participant described as "a series of Kissinger-like negotiations that everyone could interpret to suit his own needs."

When the conference was over, the participants had agreed to form a working committee to explore and recommend measures to:

1. Adequately finance all forms of Jewish education, and
2. Increase enrolment in all forms of Jewish education through persuasion and – where necessary – direct tuition subsidies.

When such specific proposals are readied and budgetary requirements estimated, they will be brought to the funding arms of the Jewish community in a concerted effort to obtain the necessary monies.

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A star was born on the Moscow stage

Natalia Michoels, who wrote this article especially for The Canadian Jewish News in connection with Ethel Kovenska's forthcoming appearance in Toronto, Jan. 16, is the daughter of Shloime Michoels, famous director of the Moscow Yiddish State Theatre, who was murdered by the Stalin regime.

By NATALIA MICHOELS

Ethel Kovenska

TEL AVIV –

In the fall of 1940, aspiring young actors were being auditioned for membership in the renowned Moscow Yiddish State Theatre, of which my father was the director. The small audition hall on Stoleshinkov Street was filled to overflowing. It was then that I first saw Ethel Kovenska -- an experience I never forgot.

On to the stage walked a tall, teenage girl in a red polka-dot dress, her young face powdered with freckles, long lashes ringing expressive large eyes. It was obvious she was nervous and, like any other youngster at an awkward age, did not quite know what to do with her hands and long legs. My father, who was one of the judges, asked what she would read. She replied, "I will read **Die Erume Katz** by Peretz."

With her very first words an awed hush fell upon the audience. The awkward young girl was transformed into a consummate actress. Her manner, her voice and exquisite diction, the expressions on the lovable young face enchanted and astonished us. When she finished, the audience turned as one to look at my father to see how he reacted.

Walking home that night, my father said to me: "I think I found a Raisel for **The Wandering Stars** by Sholem Aleichem." And so, at a very early age, Ethel Kovenska became a star performer in the Yiddish State Theatre -- one of the outstanding theatre companies in the USSR.

My father tremendously enjoyed working with her at rehearsals. He would tell us of her wonderful response to direction -- the intuition that enabled her to sense what he wanted before he put it into words -- and even to improve upon his ideas. With her first role Ethel Kovenska won the heart of the public and unprecedented popularity. Unfortunately, all too soon, Michoels' Yiddish State Theatre and my father were liquidated by the Stalin regime.

However, the superb talent of Ethel Kovenska was not lost. The illustrious Soviet director, Yuri Zavadsky, took her into the Academic State Theatre in Moscow, the "Mossoviet". She was, he said, another "Yarmolova" -- one of Russia's greatest actresses. There, under Zavadsky's direction, Kovenska continued her brilliant career as a star of Russian theatre in no less than 50 major roles, including Desdemona in **Othello** and Cordelia in **King Lear**. But at heart, Ethel Kovenska remained a Jewish artist and her true love is Yiddish theatre and Yiddish song.

Zionist leader praises an editorial about oil

NEW YORK –

The **Wall Street Journal** was hailed by Mrs. Charlotte Jacobson, chairman of the American Section of the World Zionist Organization, for an editorial which said the "United States would be making a serious blunder if it let its policy (on the Middle East War) be swayed too much by the oil cut-off threat" of the Arab states.

The editorial declared the "U.S. is not yet very dependent upon Arab oil. All the Arab producers together send less than 800,000 barrels of crude oil a day to America, or less than 5% of the total U.S. demand. This amount could be made up from non-Arab sources if a boycott were directed solely against the U.S. An oil embargo would also pose the more practical, and from the Arab viewpoint, deeply painful, danger of forever cutting off Arab access to the lush American energy market at prices of their own choosing.

It is ludicrous to believe that the United States, sitting with 48% of the world's coal reserves, should in the long run have to worry about a secure energy supply. The real victims will be the Europeans, the Japanese and ultimately the Arabs themselves. America can afford to face this threat much more than the Arabs can afford to carry it through."

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Response good to missions going to Israel

By MARK MEDICOFF
CJN Quebec Bureau Chief

MONTREAL –
Saul Tarnofsky, the recently appointed 1974 Combined Jewish Appeal general chairman issued a call to Montreal Jewry last week to express their personal affinity with the people of Israel by visiting the Jewish state.

Although the 1974 campaign is only in its preliminary stage, Tarnofsky, who took office only a month ago, has initiated a project known as "a mission a month." To date, response has been so favorable that three missions will be leaving Montreal this month.

"Key Montreal leaders have shown a desire to lead a mission at any time they are called upon," said Tarnofsky, who will lead two missions himself in the new year.

"The way to support the people of Israel right now is by going there. We must demonstrate our moral and financial closeness with the Jews of Israel during this period of isolation," he told **The Canadian Jewish News**.

The campaign head said there are 20,000 rooms for tourists . . . "empty because of uncertainties. The country is like sitting shiva, and it is our intention to demonstrate that Israel has a viable future, and that we believe in its future."

He said the Israel economy is at a standstill because of the great number of workers still on reserve as soldiers. By visiting Israel, Diaspora Jewry will be closer to the situation and will be able to gauge the feelings of the soldiers and their families.

Once a mission has been accomplished, the visitor will return home to Montreal and, most important, relay the message of Israel to his friends and neighbors.

Tarnofsky said it is more difficult to encourage business ventures at this time because "all the energy in Israel is being directed towards peace.

"Once peace has been settled in a proper fashion, I have no doubt that we will see a significant economic expansion," he said.

The new general chairman had played a prominent role in the 1972 campaign, working closely with the former general chairman Simon Cobrin.

Tarnofsky has served as associate chairman of four appeals, and has been involved in other campaign leadership roles during the last 31 years.

He started work the morning after the annual awards dinner in November, and began planning the recruitment of a strong team to lead the new appeal.

Tarnofsky acknowledged he has taken on a major responsibility during an especially critical year. "The emergency still exists, and everyone is aware of it," he said, with determination.

'Diaspora our oil': ambassador

WINNIPEG –
"You are the only unconditional ally we posses. You are for us what oil is for the Arab nations."

These were the dramatic words used by Israeli Ambassador Benjamin Varon to describe the critical role Jews in free lands must play in the days and years ahead to ensure the security of Israel.

In more specific terms, Ambassador Varon told the large gathering at the Israel Bond Tribute Dinner in Shaarey Zedek synagogue: "The major contribution you can make is to ease the difficult and almost unbearable financial strain under which we are operating."

The dinner was in tribute to Rabbis Lester M. Miller, Lawrence S. Nesis, Sidney Rappaport and Peretz Weizman.

Alven R. Druxerman, general campaign chairman, who presided at the dinner, said the current drive was the most successful Bond campaign ever conducted in the city.

Ambassador Varon said response in Canada and the United States to the Bond drive and the United Israel Appeal has been "fabulous" but the costs to Israel in terms of human and material losses have been astronomical. Eighteen days of war cost the state $7 billion, mobilization must be maintained, factories are short of labor, exports and tourism are suffering. In addition, during the days of active fighting Israel was admitting hundreds of Soviet immigrants and for the past two months these have been entering at the rate of about 140 daily.

UP, UP AND AWAY FOR VOLUNTEERS

Toronto students get ready to board plane taking them to Israel for three weeks. These volunteers went there to pick fruit during their winter break. The mission was organized by the Canadian Zionist Federation. (El-Baz)

Appoint athletic director

By MOURA WOLPERT
CJN Hamilton Correspondent

HAMILTON –
Hamilton's Jewish Community Centre has a new physical education and camp director. He is 27-year-old Michael Chevers of Niagara Falls, Ont. and he brings to his new job enthusiasm, a great deal of varied experience, despite his youth, and a pleasant, outgoing personality guaranteed to bring success with young and old.

Though he has not yet had time to work out all his plans, a new program will start early in the new year and Chevers hopes to be able to involve as many members of the community as possible.

To begin with there will be a much-needed businessmen's lunchtime exercise program but before anyone with slackening muscles and expanding waistline rushes in to remedy the situation, he warns that a doctor's certificate is a must for anyone wishing to take part.

There are plans for a volleyball evening for young married couples, to be followed by social activities and it is hoped this will attract a good many more people than would otherwise be the case. Chevers will also conduct the twice-weekly slim and trim classes for ladies and hopes to introduce family fitness programs. And if negotiations with a local indoor pool are successful, there will be Sunday morning swim sessions and lessons.

In addition, the centre hopes to involve the city of Hamilton in an after-school program for neighborhood children of which Chevers would be in charge.

As a graduate of the University of Waterloo, he was able to gain plenty of experience thanks to the university's program of alternate study and work semesters. He holds a bachelor of science degree in honors kinesiology, which is the study of man and movement in relation to sport, dance and other related physical activities.

His varied experiences include intercollegiate football, teaching both at university and high school, serving as waterfront director for a large co-educational summer camp and working as kinesiologist for a home for mentally retarded children.

They all ask in wonder: Is challah real bread?

By MOURA WOLPERT
CJN Hamilton Correspondent

HAMILTON –
They all touch the challah and then turn to ask in wonder: "Is it real bread?" Yes, indeed, the challah is real bread and it is part of an Israeli exhibit, which in turn is part of an international children's exhibition. "They" are the public school children of Hamilton and surrounding area.

The Children's International Centre is a project of the United Nations Association in co-operation with the Hamilton - Wentworth UNICEF Committee and the only one in Canada. It was set up by Mrs. D.M. Davies, a devoted UN volunteer, after she read about a similar centre in New York.

The Hamilton centre was inaugurated on Oct. 24, 1970, the 25th anniversary of the UN and is now a firmly established bi-weekly exhibition held at the YWCA on MacNab Street South, to which teachers bring their classes from kindergarten to grade eight. The objectives are "to encourage in children an awareness of our world community and attitudes of friendship and respect for children of different racial, religious and national backgrounds."

The Israeli exhibit is one of about 80 similar ones from countries all over the world and the items displayed are selected with children's interests in mind: dolls in national costume, games, school and other books, musical instruments and all kinds of little things the children are encouraged to pick up and ask questions about. Volunteers are on hand to answer these questions. At the Israeli exhibit there is Eleanor Enkin to explain that the challah is a ceremonial loaf of bread eaten on the Sabbath eve, that Hebrew books are read back to front and from right to left and, at this particular time of year, the meaning of the Chanukah menorah and that the dreidel is a special Chanukah game.

There are other items: a Haggadah, a Passover dish, one or two dolls, some pictures and children's books. But like all the other volunteers, Mrs. Enkin would welcome a few more additions to her section which would encourage even more questions and give her the opportunity to tell the youngsters more about Israel and Jewish children, their customs and traditions.

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Advertising and Business Manager, Douglas G. Gibson
Production Manager, Gary Laforet

VOL. IX, NO. 52 (777)

Published by The Canadian Jewish News (A corporation without share capital) at 22 Balliol St., Toronto M4S 1C1, Ont. Toronto 481-6434
Quebec Bureau – 5257 Queen Mary Rd., Suite 5 Montreal, Que. Montreal 481-2731

Subscriptions $6 per year, $15 - 3 years. U.S.A. $8.50 per year, $22.50 - 3 years. All other countries $12 per year, $30 - 3 years.

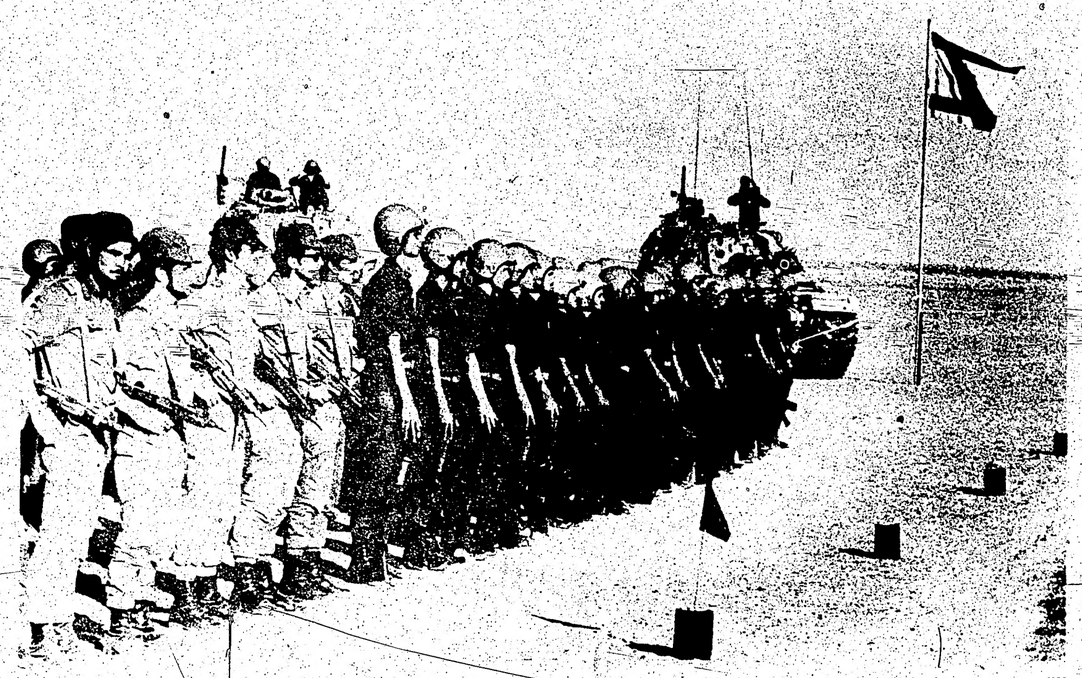
TEVET 10 VAYECHI 5734

Candlelighting: Toronto 4:33; Montreal 4:02

Second Class Mail Postage Paid at Toronto Registration Number 1683

Average paid circulation, 20,758; average total distribution, 21,258. Publisher's sworn statement March 31, 1973.

The Canadian Jewish News assumes no responsibility for the kashruth of the products advertised.



The armored units stationed on the west bank of the Suez received new support last week with the arrival of recruits fresh from training school. The new recruits in the darker uniforms fill out the ranks of the regulars (shown with guns). IPPA Photo

Magazine reveals thinking

Breathing spell between hostilities is Egyptian objective at conference

There is an old saying that if you want to discover what your enemy is thinking, read his newspapers and periodicals. Chances are, the results will be illuminating and profitable.

Take a recent issue of the Cairo weekly magazine, **El-Mussawar** and read what that mouthpiece of the government has to say about the kind of peace Egypt has in mind for the Middle East. The article in question says that in standard Arabic dictionaries, the word "sulhh" is defined as peace in the sense of reconciliation or the ending of a feud or conflict.

The word "slaam" is defined as the cessation of active hostilities or belligerency. As far as Egypt is concerned, says **El-Mussawar**, the Geneva conference will be a "slaam" conference, not a "sulhh" one. The magazine says the Geneva conference is likely to confuse these two meanings in view of the fact the word peace has two possible meanings in European languages.

Not wishing to have a state of confusion at Geneva, the Egyptian magazine helpfully explains that in the Arabic language, there is only one meaning, and that is "slaam".

Then the article gets down to business. If Israel wants to talk peace (sulhh), then here are the conditions under which Egypt will agree to discuss the subject. "The Jews of Palestine (and we repeat the phraseology, the Jews of Palestine), must live in the same regime as the Arabs of Palestine, under one flag, in a secular state, with no racialism, and in the proportion of population they had in 1948."

The article fails to mention that in 1948, there were more than one million Arabs in Palestine, a great many of them first-generation immigrants from Syria and Trans-Jordan. The Jewish population in that year was less than 700,000.

In case there is any doubt about what Egypt wants, the article goes on: "We mean that only the original Jews in Palestine and their children and grandchildren can remain on Palestinian territory. Jews who arrived from abroad shall return to their countries of origin."

More than two million Jewish refugees and immigrants would be forced to leave Israel under this "peace" agreement envisaged by Egypt. And of course, Israel as a nation would disappear and the remnants of her population would become second-class citizens.

We doubt whether the Egyptian delegates at Geneva will advance this preposterous plan as the basis for peace discussions, but it is interesting to know what their real thinking is. Perhaps the first step towards bringing about "sulhh" is to get the Israelis back behind the pre-1967 borders.

The article was captioned, "Not Sulhh, but only Slaam." In other words, Egypt is not interested in peace unless it is their kind of peace. And if they can't have that, then all they want to talk about is a cease-fire, a sort of breathing spell before the next outbreak of hostilities.

P'eylim's report on grim situation an important service to community

There is no fundamental difference between P'eylim of Canada and the elected leaders of the Toronto Jewish community over the need to tackle the problem of the growing alienation of our youth from Judaism. The difference appears to be one of method; how best to cope with what is admittedly a crisis situation.

P'eylim of Canada is a non-profit, social service organization dedicated to serving the Toronto Jewish community through social, educational, cultural and charitable endeavors. Elsewhere in this issue is a report of its findings after an in-depth investigation of the Jewish youth problem.

The report says the community is losing its youth, not so much to Christianity, as to non-Judaism. For every 10 who become Hebrew-Christians, there are "hundreds who simply stop thinking of themselves as Jewish in more than an ethnic sense."

The P'eylim report emphasizes that institutional contact simply has not worked adequately. In many cases, it says, approaching a Jewish youth as a representative of some Jewish organization is likely to evoke a negative response.

If this be a correct assessment of the situation, then it is a grim one, indeed.

A Study Committee on Jewish Education is presently preparing a report on every aspect of our educational system but we are not aware that its terms of reference deal with anything beyond the quality of Jewish education and the financial aspects connected with it.

The study report will deal with the kind of Jewish education parents want, day schools, afternoon schools or high schools. These are vital matters and the community awaits the report with considerable interest not unmixed with some anxiety and concern. Of equal importance is the view voiced by P'eylim that a "grass roots," oriented approach to our youth is a necessity; that our institutions, whether synagogues, schools or other, must focus on Judaism as a religion, systems of values and idealistic life style. The report points out the success of the Christian missionaries has been in their grass roots approach.

If the tide is to be turned, then Jewish organizations must adopt a similar personal approach to our youth, says P'eylim. There may be disagreement with some of the conclusions in the report but P'eylim has done a service to our community by tackling a grave problem with commendable diligence and concern.

British politicians shock House

Latent anti-Semitism surfacing

From CHARLES HYAMS
CJN British Correspondent

Despite the outward air of festivity, Britain is not a particularly happy place to be living in at the present moment. Everything seems to be going wrong. In common with most other European countries and many other countries in the west, there is a shortage of gasoline. But Britain has other problems of its own, not connected with the oil shortage.

The government's prices and incomes policy, under heavy pressure even before the Middle East war, is now a thing of the past. Various public sectors of industry -- coal, electricity, ambulance services, to name but a few -- see their last chances of a reasonable pay increase vanishing and have started industrial actions. The result is slowly mounting chaos. While motorists are trying to use their cars as little as possible to conserve fuel, the public transport system at present is not able to cope with normal traffic, let alone any increase from frustrated motorists.

So far, no responsible British leader has come out openly and said that it is all the fault of the Israelis for not withdrawing from Arab territory. This, of course, is what Saudi Arabian Oil Minister Sheikh Yamani told the British public when he appeared on television during a recent visit. But he was his own worst enemy. The smooth-talking, western-educated sheikh was just a little too smooth for people's liking and it clearly emerged from his interviews that the Arabs had intended putting up the price of oil even before the October war and that in fact the war was just an excuse.

But while no direct accusations of Israeli blame have been made, there have been a number of remarks which have been disquieting, to say the least. The first came from the Foreign Secretary, Sir Alec Douglas-Home, in a debate in the House of Commons. A Jewish Labor MP, Gerald Kaufman, was praising the loyalty of Holland, which has been taking such a courageous stand against the Arabs, when Sir Alec intervened and questioned the loyalty to Britain of the member, who has always spoken up strongly for Israel.

The House was shocked. Sir Alec has never been known for his pro-Israel attitude but he had never before said anything so disparaging about a fellow MP.

Recovering from their shock, several non-Jewish Members sprang to the attack, so much so that Sir Alec was forced to apologize and withdraw the remark.

Then a few days later, Lord Butler, a distinguished "elder statesman" of British politics and a former foreign secretary in the 1960s, told a couple of jokes about "Jew boys" at a literary party. He too felt obliged to apologize a few days later.

As if this was not enough, the House of Lords was the scene of a walk-out by a handful of peers following a remark by one of their number, Lord Kennett, about "the elders of Zion."

In themselves, the three incidents might be regarded as trivial, though I for one thought that Sir Alec's remark was particularly nasty. Taken in conjunction, however, they appear to me to be symptomatic of a slow rise to the surface of the latent anti-Semitism which bedevils many influential political circles. The current economic situation, with Arab oil at the heart of it, provides the opportunity which they may have been seeking. And if remarks like those can be made by respected political leaders, what is to stop more widespread outbursts?

Worrying though this may be, I am equally concerned about the almost total lack of response up until now from the Jewish community. Apart from brief, factual reports in the community's two largest publications, the **Jewish Chronicle** and the **Jewish Observer**, there has been nothing -- no editorial comment, no readers' letters. It seems as if the Jewish community is too frightened to say anything at all. And I find that the most frightening aspect of all.

Fuel exportation possible as conservation initiated

By ROYSTON ALLEN
CJN Israel Correspondent

TEL AVIV –

Although Israelis must leave their cars home one day a week, there is no fuel shortage here. The Jewish state -- supposedly responsible for the Arab oil boycott -- might even manage to export some.

The measures imposed on Israelis to save fuel are really a gesture of identification with countries hard hit by Arab oil pressure -- and also a way of driving home to the local citizens what other countries are feeling.

Over two-thirds of Israel's oil comes from the former Egyptian fields in the Sinai desert captured during the 1967 war.

Where Israel gets the other one-third from is supposed to be a closely guarded secret but foreign reports have mentioned Iran as a source and so far this has not been denied.

Indirect confirmation of this came from the Shah of Iran two years ago when he told a Tunisian newspaper he would not impose oil sanctions against Israel.

As the Israeli refineries at Ashdod and Haifa have a total capacity of 10.4 million tons a year that means over three million tons for export annually.

Israel has large oil reserves but the recent war made a heavy dent in these emergency supplies. Still, one can drive into any gas station and say "fill her up," -- if one wants to pay the new increasing rates.

In October a gallon of gas jumped in price from 80c to $1.02. More price hikes are in the offing. According to Finance Minister Pinhas Sapir, higher world fuel costs are responsible, not a fuel shortage.

In Israel proper, oil prospecting goes on without respite. Several foreign companies are teaming with the government outfits to drill for oil. Three operations for Gaza and several offshore rigs are being planned.

Tankers coming from the Sinai oil fields used to pass within sight of Egyptian vessels doing the same thing -- shipping crude to refineries. The Egyptians pretend to ignore the Israeli ships until the October war when two tankers were damaged by mines. It is unknown if the ships are running the Sinai-Eilat route.

Another unknown is if the tankers bringing crude from the "secret suppliers" are still coming in past the Arab blockade at Bab el Mandeb in the Red Sea. There has been no official confirmation of rumors that shipping there is more or less back to normal.

One senior staff officer here said "we have no troubles there."

Israel desperate for visitors

By DAVID PELA

JERUSALEM (JCNS) –

The sad fact is that the people of Israel, deserted by most of the world, feel friendless, alone, isolated. And they are desperately anxious that Jews from abroad should visit them now to demonstrate their solidarity and to reassure them that they do not stand alone at this critical period.

To quote Hanoch Givton, the able director-general of the Israel Ministry of Tourism: "Visiting Israel now is as important, if not more important, than fund-raising." Talking to Jewish communal leaders in London the other day, he said: "We badly need each other and we must support each other. We need your human presence and in large numbers."

Having visited Israel since the Yom Kippur War I can confirm that the people there yearn for the company of those who stood by them in the darkest days of the war when the very survival of their country was in the balance.

Many people from the Western world have already gone on this emotional pilgrimage, and many bona fide tourists besides. The Israelis have been particularly encouraged by the speedy return of non-Jewish visitors. One group came from Switzerland even while the war was raging to show their solidarity with the courageous people of Israel. And a group of Italian non-Jews arrived soon after.

El Al which, despite the call-up of many of its key personnel, kept Israel's air lifeline open during the crisis by transporting large numbers of people, including volunteers, to and from Israel and bringing in essential cargo, reports that bookings are good. The value of the airline has perhaps never before been demonstrated so convincingly as during the October war.

Zim, the Israel shipping line, is also back to normal with its regular sailings from Marseilles to Haifa. Another reliable indication that conditions for tourism are good is the resumption of cruise traffic to Israel. Clarksons, the British tour operator, has a big series of cruises in the Eastern Mediterranean and intends to call at Haifa next year on no fewer than 14 occasions. British and American cruisers are already arriving in Greek ships.

Israel, of course, is enormously attractive this time of the year for tourists who just want a holiday.

The Bank of Israel issued this 1973 Chanukah coin. The five-lirot coin shows an 18th century menorah originating from Babylonia and now on show in the Israel Museum.

ask the rabbi

Inheritance laws, pigskin articles are discussed

1. I am the son of a Jewish father and non-Jewish mother, and am not converted to Judaism. Do I have a right of inheritance under Jewish law?

The case is dealt with in the Mishnah (Yevamot 2.5) where it is stated explicitly that a man's son from a Gentile woman does not count as his son for legal purposes. Regrettably, therefore, one has to reply that according to traditional Jewish law you do not have a right of inheritance. Conversion to Judaism would not alter the case so that the ruling would be the same even if you were converted. (Maimonides, Yad, Yibbum 1.4).

2. Is it permissible to wear or otherwise use articles made of pigskin or other forbidden animals?

There is no question at all that it is permitted and the most Orthodox authority would agree. The principle is as follows. According to the Talmudic rabbis prohibited things are divided into two groups: 1) those from which no benefit of any kind may be had; 2) those it is only forbidden to eat. To the first group belong meat boiled in milk, leaven in Passover, and things used in idolatrous worship. Forbidden animals, including the pig, belong in the second category and it is consequently permitted to have benefit from them. (Pig breeding is in a separate category and was explicitly proscribed by the rabbis.) Consequently, it is permitted to have pigskin wallets, cigarette cases and the like. Strange though it might seem, it would appear to be the case that pigskin can even be used for the purpose of synagogue decoration just as silk is used (see the discussion in R. Baruch Epstein's Torah Teminah to Exodus 25,4).

Letters to the Editor

Kashruth representations were made by Congress

Dear Editor:

In the interest of providing the full story, let me add to the information given your representative recently in reacting to the report of the new federal regulations on kosher food.

Putting it directly, I was in error in stating Congress had made no official representations on this matter. Such approaches were made over a period of almost two years, to the consumer and corporate affairs department in Ottawa by Associate National Director Alan Rose of Montreal. The representations were made on behalf of the national religious affairs committee of Congress, in close consultation with Rabbi Dr. W. Gunther Plaut, its chairman, and with the Orthodox division in this region.

Information on kashruth regulations and experience in other governmental jurisdictions was provided and discussions were held with officials on various levels including the ministerial. The Canadian Jewish Congress in this region, as your readers know, has built up a kashruth division recognized by the government and the Jewish community in this province. This division provides supervision service for institutions, retail meat outlets, food processors and manufacturers, in the effort to provide kosher food to those who wish to have it. Mr. Shemen, its director, and his department and committees have expressed their gratification and satisfaction at this move by the federal government.

We would ask you to bring this information to your readers, to correct an impression that was inadvertently created.

Ben Kayfetz,
Director, Canadian Jewish Congress, Central Region

Back our friends

Dear Editor:

With so few nations siding with Israel during the current crisis, it is the duty of Jews worldwide to do as much as is in their power, to alleviate the economic crisis suffered by our friends -- Holland, Portugal and the United States.

The relatively small sizes of the former countries makes it particularly imperative that our support of them is reflected not only by verbal backing, but also by mitigating the severity of their respective financial crisis by purchasing Dutch and Portuguese products, and by touring in these countries. In this grain of thought, it may be suggested that travellers to Israel stopover in one or in both of these countries enroute.

Neville L. Woolf,
Willowdale

Dear Editor:

In your issue of Dec. 14 Henry Rosenberg gave us some historical background concerning the creation of joint fund-raising in the City of Toronto.

Since Mr. Rosenberg mentioned only a few of the names of individuals who were active in the planning, which culminated in the first Joint Campaign held in Toronto on Nov. 7, 1937, may I add the following supplementary information.

The first meeting of the representatives from participating organizations was held on May 19, 1937 at the King Edward Hotel, to elect the officers and the campaign committee, and to formulate plans. The following officers were elected: Joint Chairman, Arthur Cohen, Sam Godfrey, and Ben Sadowski; Vice-Chairmen, J.J. Allen, Jules Allen, David Dunkelman, Moses Gelber, Percy Hermant, Sam Kronick, H.L. Nathanson, Moses Oelbaum and Jos. Schwartz; Treasurer, Elias Pullan; Publicity Chairman, Bernard Vise; Speakers Chairman, Henry S. Rosenberg; Campaign Director, Henry Altschul; Campaign Secretary, Martin M. Cohn.

In addition to the above, the campaign committee consisted of representatives from the participating organizations.

The organizations, who participated in this first campaign were: Federation of Jewish Philanthropies; Canadian Jewish Congress; Joint Distribution, Toronto Hebrew Free School (The Associated Hebrew Schools); United Palestine Appeal; Geverkshaften; Mizrachi; Jewish Old Folk's Home; Folk's Farein; Toronto Hebrew Free Loan and the Jewish Immigrant Aid Society.

The writer, as executive secretary of the Toronto Hebrew Free School, was an active participant in assisting Mr. Altschul and Martin Cohn.

The total objective, for this first campaign, was $140,000 and was arrived at by allocating a total of $114,700 to the participating organizations, and campaign expenses totalling $21,426. I still have in my possession the original work sheet showing how the allocations were arrived at.

I agree with Mr. Rosenberg, that the individuals mentioned in his letter, were very active at that time, but I feel that all the others, who pioneered this venture, should also be acknowledged, and as Mr. Rosenberg says, has culminated in the incredible advance in fund-raising in our community, in less than 40 years.

I would also like to point out that there are more than only just three survivors mentioned by Mr. Rosenberg, and I dare say the writer is one of them.

S. A. Kurtz,
Downsview

'I owe it all to calves liver'

'Religious orphan' overcame his alienated homelife to become synonymous with community fund-raising

By ESTHER MEHR

TORONTO –

Like love and marriage or fish and chips, the name of Stephen E. Berger immediately brings to mind fund-raising. To list the agencies and organizations he has either headed or served as a board member would fill a good-sized directory.

A spry, dapper young man of 73, Stephen Berger, who is president of the United Jewish Appeal of Metropolitan Toronto, is a true gentleman of the old school in the best sense of the term. He exudes an old world charm, but always with a twinkle in the eye and the saving grace of humor. He doesn't take himself seriously, a rare trait in a community leader.

Berger was born in Pesc, Hungary, a city with a population of 100,000. His parents, Martin and Ida, ran a ladies' ready-to-wear shop. Of his early years he recalls a singular lack of Jewishness in the home and no knowledge of or identity with Judaism. "You could say I was a religious orphan. Anti-Semitism was in the air every moment like a poison and outside of school there was no social intermingling between Jew and non-Jew," he noted, "so we tried hard to be like everyone else.

"In our efforts to assimilate we squandered our heritage and almost brought ourselves to the edge of extinction," he continued. "I gradually came to realize that you keep your traditions only by being different."

In 1920 he entered the University of Berlin and later graduated as a civil engineer. Germany at that time was a democratic country and Berger, exhilarated by the political and intellectual climate of Berlin, wrote to his parents: "Here you can breathe freely."

It was in Berlin that Stephen and Edith Berger were married and where their two sons were born. The Berger family left Berlin in 1935 for Brussels where they remained until 1940. From there they went to Portugal and eventually made their way to Toronto in 1944. Stephen Berger's first job here was with Ontario Hydro where he wrote up two research projects during his year-and-a-half stay. In 1945 he and his wife went into the toy business which they sold in 1956 and Berger returned to engineering. He became managing director of Amcan Holdings Ltd., a position he still holds.

Acknowledging his admittedly non-Jewish background, Berger himself isn't too clear on what motivated him to become so completely involved in so many facets of fund-raising in the Jewish community. "My earliest recollection at hearing anything of the ideals of Zionism was when I was 12 or 13," he recalled. "It was just an emotional wave – not enough to strengthen my Jewish consciousness. It was ultimately the birth of the state of Israel that brought out my Jewish awareness. But when I really think of it, it started with Hitler, then blossomed and intensified with the Jewish state.

"Do you really want to know how I came to be involved with United Jewish Appeal?" Berger asked. "I owe it all to calves liver. That's right calves liver!" He went on to explain his incredible statement with a perfectly straight face.

Twenty-five years ago he received an invitation to attend a UJA dinner meeting and having no knowledge of what UJA was all about, he quickly discarded it. That evening he learned from his wife that she was making calves liver for dinner, a food he thoroughly detests, and Berger promptly decided to take a gastronomic gamble and try his luck at the UJA dinner. And so began a long and fruitful alliance.

When asked how one man could function so successfully heading so many diverse agencies, Berger replied: "I volunteer when no one else will, and when I start something I stick with it. I got hooked on fund-raising, which many people look on as demeaning, but it is something that has to be done. The greater the challenge, the more I enjoy it."

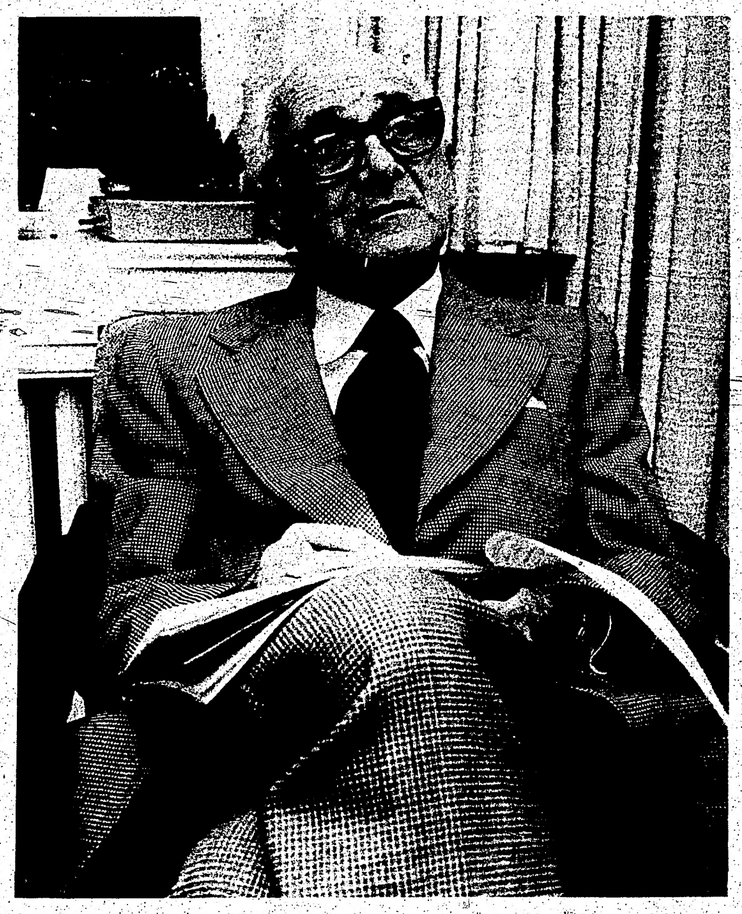
As a past chairman of the Board of Jewish Education, Berger expressed strong feelings on the need to inculcate in Jewish children a deep sense of their own history and heritage, particularly at this time. "The oil crisis may bring on an upsurge of anti-Semitism in the very near future; no one can predict what will happen. But if we are prepared, if we know who we are and have strong feelings of identity and pride, we can cope."

Stephen Berger will be honored by the community at the United Jewish Appeal – Israel Special Fund dinner at the Royal York Hotel on Sunday, Jan. 13 as Man of the Quarter Century. To Murray B. Koffler, 1974 UJA campaign chairman, Stephen Berger exemplifies what the campaign has strived to accomplish, "a united Jewish approach" to fund-raising. The dinner will culminate UJA Week which begins Jan. 6 and will aim at highlighting to the community the urgency of Israel's need for unlimited assistance from world Jewry.

In addition to his long association with UJA, Berger has served in an executive capacity with the United Jewish Welfare Fund, the Jewish Public Library, Baycrest Centre for Geriatric Care, Mount Sinai Hospital, Jewish Family and Child Service, United Israel Appeal, Zionist Organization of Canada, Canadian Technion Society, Friends of the Hebrew University, Weizmann Institute of Science, Jewish National Fund, Jewish Immigrant Aid Service, Board of Jewish Education, Canadian Jewish Congress, Toronto Zionist Council, Young Men's-Young Women's Hebrew Association, Leadership Development Council as well as the United Way and Social Planning Council of Metropolitan Toronto.

Despite his expressed regrets and misgivings for his lack of Jewish education while growing up in Hungary, no one who knows Stephen Berger can doubt his devotion to Israel and his Jewish commitment. As he himself put it: "The humanitarian element is essentially a parochial expression of the Jewish character."

And above all, Stephen Berger is a humanitarian.



A true gentleman of the old school in the best sense of the term is the way writer Esther Mehr describes Stephen Berger, President of the United Jewish Appeal of Toronto, he is to be honored by a special dinner Jan. 13 as Man of the Quarter Century.

Shamus drew me to Apter Shteeble

By J.B. SALSBERG

(Second of a series)

I had barely crossed the threshold of teenage life when I had my all-winter affair with the Apter Shteeble on Centre Avenue.

What attraction drew me there? Why did I walk (and on my own voilition, too) all the way from Cecil and Spadina to "downtown" a few evenings a week in all sorts of wintry weather?

It all started because Reb Aaron had volunteered to "learn" with me gratis. This meant that he, who had occasionally included me in his studies (and also for free), was now willing to let me accompany him more regularly as he wades into the stream of Judaic learning. I liked Reb Aaron, who was known to the Apter landsleit as Reb Aaron the brushmaker, his old country occupation and who became, like most early Jewish immigrants, "a hand" in the clothing trade. He was a slim, neatly bearded, kind person.

To tell the truth, the siren call of secular and radical Jewishness was already reaching my ears, but I still staunchly resisted the disturbing call on that memorable winter. Instead of yielding I continued, for a while yet, in the traditional, Orthodox life-style that governed the thoughts and behavior patterns in my parental home. It was, therefore, quite natural for me to accept Reb Aaron's invitation, especially since he lived close to our home and we would walk home together when the evening was done.

But with all respect to the memory of Reb Aaron I must confess that I cannot now recall what it was we "learned" that winter. I do, however, retain the freshest and fondest recollections of the group that constituted the core of the "learners" that gathered regularly around the long table in the dimly-lit Apter Shteeble during those wintry evenings. I also recall the few non-regulars who dropped in infrequently to be in the company of the "learners" or to enjoy the discussions or story telling in a totally old country atmosphere. For them, it was like being "back home" again . . .

Above everything and everybody, though, I remember the unusual shamus (sexton) of the Apter Shteeble. It was he that became my main attraction. It is doubtful whether that shteeble would have become a minor centre of evening study and fraternization without the shamus. Without him the Apter would most likely have kept their shteeble locked and in darkness in the evenings as did most other such shteeblech in the area.

But how could the Apter afford a shamus? They couldn't. Their little congregation was as poor as its members. There existed a critical fuel crisis (coal or wood) all the time and the pot-bellied stove was more often cold than it was warm. I soon enough realized that while the shamus may have picked up an odd dollar in the performance of his duties he looked upon his work in the shteeble as a sacred dedication to Torah, to the performance of mitzvoth (commands) and to the serving of men who engage in the learning of the Torah. How he supported his wife and children no one could explain.

From guarded remarks made by some of the elders around the table I gathered that the shamus was actually doing penance for past offences against religious law and proscriptions. At one time, so someone suggested, he "worked on the Sabbath" and ate treif (impure or forbidden food). It was also said that as part of his penance he was fasting on Mondays and Thursdays of every week and sometimes on other days as well.

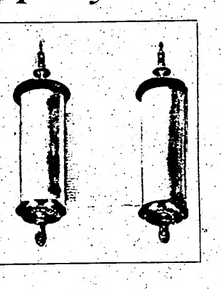
Now, having led you this far in my effort to bring to life a small corner of our past, I invite you all to join me, next week, at the regular tea-drinking break -- during "learning" of course -- in the Apter Shteeble a long time ago . . .

How the shamus made that highlight of each evening possible is nothing short of a miracle and should surely be known and treasured.

A group of North American students who are studying at the Hebrew University in Jerusalem are boosting the morale of wounded soldiers by entertaining them in hospitals throughout the country. Playing guitar is Stephen Ginsberg, from Montreal.

Fiery soul causes Jews to 'shuckle' during prayers to declare feelings

sparks from the torah



By RABBI MEIR GOTTESMAN

Yesimcha Elokim kh'Ephraim v'kh Menasheh . . . G-d make thee as Ephraim and Manasseh . . .

When our forefather Jacob was about to die, he did a strange thing. He blessed all his 12 sons, as well as his grandsons, Ephraim and Manasseh. But then he announced that in future generations, when a father will bless his sons (as we do every Friday evening as well as the eve of Yom Kippur) it would be by mentioning not Jacob's sons, but his grandsons -- "By thee shall Israel bless, saying, G-d make thee as Ephraim and Manasseh."

Why? What made the blessing of Ephraim and Manasseh so special, more than the others? The answer is: Manasseh was the older of the two grandsons, and Ephraim the younger. When it came to the blessings, Jacob heaped the greatest praise on Ephraim -- who was more deserving -- while Manasseh the oldest received a smaller share. But then a wonderful thing happened . . .

Jacob saw that Ephraim did not become conceited because he had gotten more, and Manasseh did not become jealous because he had less. "Ah," said Jacob, "these two are worthy to serve as an example of blessing to all Israel." (Agro d'Kahlo)

Jacob also taught us another thing. He wanted to give his son Joseph an extra gift, so he offered him the City of Shechem. He told Joseph: "Don't think that I came by this city easily. I had to fight for it . . . **Asher lokachti miyad hoEmori b'charbi u'vkashti** . . . "Which I took out of the hand of the Amorite with my sword and with my bow."

Rashi explains that "my sword" symbolizes Jacob's wisdom, and "my bow" symbolizes Jacob's prayers. The Kotzker Rebbe explained: why is prayer compared to a bow? Because when a person uses a bow, the more he pulls the bowstrings closer to himself, the further the arrow will fly. The same way, the more a person draws the word of prayer into his very being, concentrating on and feeling every word, the further those words will fly toward the "heavenly throne."

Prayer is a very holy thing. It is a privilege that should not be wasted. Imagine, l'havdil, if the prime minister of Canada or the president of the United States would grant us an audience. We could ask for whatever we wanted, health, peace for Israel, prosperity for ourselves and our children. The day of the audience arrives. We enter the highest chamber with our words prepared. The moment to speak arrives -- anything we want is ours. And then we mumble half-inaudible phrases, said with little heart and mind. What a wasted opportunity!

Even the greatest prime minister or president is in office only for a term. His powers, as we well know, are limited. But we have the privilege to stand before the Almighty, Eternal King of Kings, to speak to Him, confide in Him, pour our hearts to Him . . .

Once the Baal Shem Tov refused to enter a synagogue to pray. "This synagogue," he announced, "is packed to the rafters with prayers." "If it is such a holy place, full of prayers, isn't that all the more reason to enter?" his disciples asked him. "You don't understand," explained the Baal Shem Tov, "It is packed with prayers because they were uttered without feeling, so they never ascended to heaven, and remain in the synagogue . . ."

That is why Jews "shuckle" -- sway -- during prayers. "**Kol atzmosy tomarnoh, Hashem mi kaumocha**" . . . Every limb in us must join at prayer to declare the glory of G-d. A hot pot boils, a fiery soul trembles in prayer. May we be worthy of drawing so close to the Almighty.

Shabbat Shalom.

Israeli-Palestinian federation urged as proof of moral viability

By HYAM MACCOBY

JERUSALEM (JCNS) –

How can Israel satisfy the legitimate national aspirations of the Palestinians without incurring unacceptable risks to her own security?

This is the most important and central question of the Arab-Israel peace negotiations. All the difficulties and problems in coming to an accommodation with the Egyptians and the Syrians are nothing compared to this; for in the Palestinian question Israel's moral viability is at stake.

It is in the way she solves this question that Israel will show her right to exist as a centre of social justice and humanity. Other nations may be able to survive only if she continues to believe in herself as the representative and fountain of Jewish ideals.

One solution suggests the most promising way of combining justice with security -- the solution of federation. If a Palestinian-Arab state were set up (in the West Bank and Gaza) linked to Israel by a federal constitution, it would be possible to do even more: to give every Palestinian Arab a sense of belonging to the whole of Palestine, and almost (most important of all) to solve the vexed problem of Jerusalem. The solution of federation is by no means new. It has been put forward at intervals throughout the period of the Arab-Israeli conflict and has had the support of hard-headed realists such as Shimon Peres.

There has never been a better time for translating this solution into practice than the present. And even if for some reason it proves impossible to put this idea into practice, it would be of inestimable value for Israel, in the field of international relations, to put forward this solution, thus showing her goodwill towards the Palestinian Arabs and her recognition of their legitimate claims.

What does the federation mean? It means that within the area of what used to be called Palestine there would be two independent nations, one called Israel and the other (comprising the West Bank and Gaza, joined by a narrow corridor) called whatever the Palestinian Arabs want to call it, but at any rate serving them as a national homeland.

So far the plan is partition; but this will not do, for Israel would have no guarantee that the new state would not be used as a dagger against her. This guarantee would be provided by the federal link, which would mean that Israel and the new state would form one super-state, with a common army and common security, against attack from outside Palestine.

Palestinian Arabs, wherever they are, would be given the choice of settling in the new state, or (within certain obvious limits) returning to former homes in Israel, if they still exist. Most would choose to settle in the new state.

The two states, Israel and Arab-Palestine, would have their own parliaments, but there would also be a federal parliament, to which delegates would be sent on a demographic basis. The constitution would provide for periodic alterations in the proportion of delegates from each state, in accordance with population trends.

The seat of the federal government would be Jerusalem, which would thus be the capital not of Israel or of Arab-Palestine but of the whole of Palestine -- just as Washington belongs to no single state of the American federation but to all of them. This would solve the question of the status of Jerusalem and there would clearly be no sense any longer in the demand that Arab Jerusalem should be handed back to Jordan.

Within each of the two states of the union, national culture could be developed to the heart's content of the inhabitants. Israel could be as Jewish as it liked, and Arab-Palestine could be as Arab as it liked. The mish-mash of the so-called "bi-national state," with its implied demand for Jews to become Arabs, would be avoided.

At the same time, from a basis of individual sense of identity and culture, true friendship and co-operation could develop between the two nations, neither of which would be felt to be swallowing up the other. Arab fears of being "Judaized," and Jewish fears of being swamped by Arab population-increase would be laid to rest.

Though each citizen would feel culturally attached mainly to his own state, he would also feel himself to be a citizen of the whole super-state of Palestine. Those Palestinian Arabs who are not able to return to their former homes (which in many cases no longer exist) would still have returned home -- just as a Yorkshireman, returning from abroad, could still feel he had come home even if circumstances compelled him to settle in London or Manchester.

There would be nothing in this plan which would prevent the setting-up of demilitarized zones between Israel and Egypt, or between Israel and Syria. But the settling of the Palestinian problem would defuse the whole Arab-Israeli conflict.

Egyptian and Syrian rulers would have to give up the excuse of going to the aid of the Palestinian Arabs when looking for foreign adventure to take minds off troubles at home.

The working-out of this co-operative project would be of inestimable benefit to Israel which, by this means, would become for the first time an integral element in the Middle East, able to contribute to its general development and share fully and positively in the solution of its problems, as she has always wanted to do.

To list all the benefits would be impossible; but two may be mentioned: reduction in defence expenditure and independence of Great Power manipulation and interference.

Despite what has been said and written about "biblical expansionism," there is plenty of precedent in the Bible for Jewish acceptance of a Palestine inhabited by more than one nation. The Philistines, for example (from whom Palestine takes its name) lived on the coast (including Gaza) throughout biblical times, and were not reckoned among the nations (the Canaanites) whom God had commanded the Israelites to drive out.

Moreover, the 12 Tribes of Israel formed one of the earliest federations in the world, and were joined in their federation by several Arab tribes such as the Kenites and the Calebites.

There are, of course, many difficult problems to overcome before federation can become a reality. One of these is the question of how Jordan would be affected. But these problems are not insuperable, and in the present atmosphere of renewed thinking about peace, the mental energy is available to solve them.

Now is the time to rescue Israel from her position as a beleaguered Middle Eastern ghetto, and by vigorous, forward-looking, idealistic thinking, to give her the place she should have as a positive force in the region.

Organizations and People

By MIRIAM HERMAN

what's new...

HADASSAH CONVENTION '74

Winnipeg is to be host to Hadassah-WIZO's 25th national biennial convention Jan. 13-16. The convention theme is **The Promise, The Accomplishment, The Future.** Among those addressing the assembly will be Rachel Limon of World WIZO; Israeli Labor Minister Joseph Almogi; Max Fisher, chairman of the board of governors of the Jewish Agency; Joseph Klarman, world head of Youth Aliyah; Dr. Eva Schindler-Rainman, Los Angeles leadership consultant; former Winnipegger Monty Hall of TV's **Let's Make a Deal**; Israel Ambassador to Canada Theodor Meron; and Manitoba Premier Ed Schreyer.

THE JEWISH BLIND

The Hebrew Club for the Blind is a social club that provides entertainment and relaxation for the Jewish blind in Toronto. But for the past year it has also been operating workshops two mornings a week. These workshops, made possible through a federal government grant, give the members the opportunity to learn skills, make handicrafts and sell their wares. The proceeds from the last sale were used for a trip to the movies and other trips, in and out of town, are being planned. Anyone interested in joining the group may contact Sorel Park at the north YM-YWHA.

HUMAN RELATIONS SERIES

Holy Blossom Temple Sisterhood's human relation series this year focuses on **An Approach to Personality.** Four lectures will cover such topics as how people develop, how they relate to one another and how they are helped. The series begins Thursday, Jan. 10 with keynote speaker Dr. Harvey Silver, psychologist, and follows with Dr. David Abbey, psychoanalyst, on the 17; Gordon Wolfe, social worker, on the 24; and Dr. Morton Berg, psychiatrist, on Wednesday the 30. All lectures are at 1:30 p.m. at the temple, Bathurst St.

STAGE 210

Stage 210, Temple Sinai's theatrical group, is busy rehearsing for their upcoming presentation of **Once Upon a Mattress** -- a fun version of a well known fairy tale. Show dates are Jan. 9, 10, 12, 13, 16 and 17. Curtain time is 8:30 p.m. The place -- Temple Sinai, Wilson Ave.

LZA LECTURE

Ben Kayfetz, executive director, Canadian Jewish Congress, Central Region, is scheduled to be guest speaker at the Labor Zionist Alliance lecture series on Tuesday, Jan. 8. He will speak on **The Future of Yiddish** -- a discussion of its historical role, its virtue as a philosophical masterpiece, its literature and its value as an historical container. The lecture is at 8:30 p.m. at the LZA centre, Viewmount Ave.

JEWISH LIBRARY AT HOME

If you want to know what makes for a library in a Jewish home, the Jewish Public Library in Toronto has a suggested book list. On the list of books for youth are The Junior Jewish Encyclopedia, Ready Reference Jewish Encyclopedia, Concise Dictionary of Judaism, The Illustrated Book of Jewish Knowledge, Stories of Jewish Symbols, a Child's Dictionary of Jewish Symbols, The Book of Legends, The Bat Mitzvah Treasury, and the Bar Mitzvah Treasury.

CLANTON PARK ISRAEL TOUR

Approximately 40 members of Clanton Park Synagogue will leave Feb. 11 for a 10-day visit to Israel. Clanton Park is the synagogue of 150 members which established a record in the matter of purchasing Israel Bonds, $850,000 worth. Dr. Norman Shaul, synagogue Bond chairman, says this works out at over $5,000 per family. On a per capita basis, this was the highest in Canada, Dr. Shaul says.

...about people

Christie Blatchford (left), Ben Kayfetz, Shirley Sharzer and Sydney M. Harris.

The first Myer Sharzer Memorial Award winner is **Christie Blatchford.** Now with **The Globe and Mail,** she won a portable electric typewriter as the best reporter in the third or graduating year at Ryerson Institute's School of Journalism. The presentation was made at a ceremony at Ryerson recently. On hand were **Ben Kayfetz,** Canadian Jewish Congress Central Region executive director; **Shirley Sharzer,** wife of the late Congress Central Region executive director in whose memory the award was established, and **Sydney M. Harris,** Congress national vice-president and chairman of the award committee.

* * * * * * * * *

More Canadian Jewish Congress news -- executive vice-president **Saul Hayes** was named an officer of the Order of Canada by **Governor General Roland Michener.** He is one of 66 Canadians named to the order (there are three categories -- companions, officers and members) in recognition of outstanding achievements and service to their country or to humanity in general. The awards will be presented at an investiture planned for the spring.

* * * * * * * * *

Rabbi Zvi Yehuda of Cleveland returns to Toronto for Beth Tzedec's Weekend of Study which begins this evening. The overall theme of his discussions will be **Man in Society in Judaism.** He speaks at the Oneg Shabbat on **Dimensions of the Shabbat,** Saturday morning on **Loving and Living,** Saturday afternoon on **Issues in Jewish Law** and concludes Sunday evening with **Law and Justice: a Rabbinic Outlook.**

* * * * * * * * *

Bernard Ostry of the well-known Ottawa husband and wife team (he is the husband of **Sylvia Ostry,** Chief Statistician of Canada) has been promoted to secretary-general of the National Museums Corporation, a move from his former job as assistant Undersecretary of State.

* * * * * * * * *

Toronto's Cantor **Harold Klein** of Shaarei Shomayim Synagogue, visits the Detroit area this Sunday to perform at the annual Mikva dinner at Young Israel of Oak-Woods.

* * * * * * * * *

A CBC-radio series centering around a Jewish family in Winnipeg is in the planning stages with actor-comedian **Paul Kligman** commissioned to develop the pilot of the series.

Dr. Henry Morgentaler of Montreal is joined by family and friends celebrating his recent victory before the courts. The 50-year-old physician estimates he has performed 6,500 abortions in his clinic. (Canada Wide)

Abortionist tells why he favors changes in Canadian legislation

By DEBORAH LIGHTSTONE

MONTREAL -

"I am Jewish by fate and tradition, not by religion," said Dr. Henry Morgentaler very late one night last week, finally halting his work pace to grant a telephone interview.

The 50-year-old physician, who estimates he has performed approximately 6,500 abortions in his Beaugrand Street clinic, was recently acquitted by a Queen's Bench jury of performing an illegal abortion on a 26-year-old unmarried student. He faces several more illegal abortion trials in the future.

"As a humanist I try to practice in my life part of the socialist tradition of my parents and part of the principles embodied in Jewish tradition, such as concern for justice, compassion for people who suffer and a passionate concern for the underdog," said Morgentaler.

Under the present abortion laws, he views women who are pregnant with an unwanted child as an underdog, indeed as "victims of discrimination and injustice" who are in effect compelled, unless they give the baby away, "to sign a contract to take care of it for 15 to 20 years."

Morgentaler, whose mother tongue is Yiddish, was raised as an atheist in Lodz, Poland, where he attended a school organized by the Bund -- the Jewish Socialist Movement.

He lived in the Lodz ghetto from 1939 until 1944, when he was sent to Auschwitz and then to Dachau.

At the age of 22 he was liberated from Dachau by the American army, and went straight into medical school in Germany. One year later he crossed the border into Belgium, and then in 1950 came to Canada, where he graduated from the University of Montreal's medical faculty in 1953.

Morgentaler began his career as a general practitioner involved in family planning, but through force of circumstance -- he was in great demand due to the scarcity of doctors willing to perform abortions -- he became in a sense a specialist in abortion.

He believes "abortion is first of all a personal problem, a personal decision of a woman and her husband or lover. People should be allowed to make personal decisions which are intimate and which involve their own evolution and destiny, without the interference of the law or the state."

On another level, Morgentaler sees the matter as a social problem with far-reaching consequences. Because of the obstacles to abortion, many women continue unwanted pregnancies and then give the babies to institutions, where, the doctor said with obvious strong feeling, "they are deprived of the emotional support, care and love of parents, and become neurotic or psychotic -- the gangsters of society -- with a terrible toll in suffering."

On the other hand he said, women who are determined to abort will do so anyway, despite the law, in which case they are subjected to terrible risks of death and injury when the operation is done by incompetent non-medical people.

He also emphasized the woman's loss of dignity as a human being, when she must resort to these means.

Neither is Morgentaler able to reconcile the present laws with Canada's democratic and pluralistic ideals of freedom of conscience and religion. To his mind, "the Catholic church is trying by law to impose its own views on abortion, on the whole population."

In addition to his continuing battle in the courts, Morgentaler has offered his clinic to the provincial and federal governments to be approved as a prototype abortion clinic. He has also volunteered to train doctors and nurses in his "vacuum suction" technique, which does not require hospitalization and which he says is the safest method known today of aborting a fetus that is up to 12-weeks-old.

Meanwhile, until his offer is taken up, Morgentaler continues work as usual at his clinic, performing abortions at a rate of five to 12 daily.

His hope is that if the law changes, it will be possible to establish similar clinics across Canada, so that women who want an abortion can have one done, safely and with dignity.

Endowment set up to honor Goodman

TORONTO -

The Edwin A. Goodman Endowment at the Hebrew University has been established by the Kappa Chapter, Alumni Association of Pi Lambda Phi Fraternity to honor long-time fraternity member "Eddie" Goodman.

Samuel J. Granatstein, alumni association spokesman said this endowment was created "in honor of Goodman's outstanding service to Canada in both civilian and military life."

Eddie Goodman, a past president of the Toronto chapter of the Friends, has specified that all recipients of financial assistance from this endowment are to be chosen from among veterans of Israel's armed forces.

Prof. Isaiah Rabinovich, eminent scholar, teacher, and authority on Hebrew Literature who passed away in the summer of 1972, is to have his memory perpetuated through the establishment of a Hebrew University endowment bearing his name.

Couples for Israel?

From our Hamilton Bureau

HAMILTON -

Wanted: - Four couples in good physical condition (never mind the shape!), owners of stout rubber boots and equipped with good will, plenty of stamina and a pair of willing working hands!

The appeal comes from Malcolm and Sondi Goldblatt of Hamilton, who are planning to go to Israel in mid-February to help out in the current crisis with two weeks of hard work. It was their idea to give up their holiday in order to do something useful for Israel and with that in mind, they approached Yehuda Noy of the United Israel Appeal to see what could be done.

Noy was able to make arrangements for five couples on Kibbutz Ramat Hakovesh and now the Goldblatts are looking for similarly inclined enthusiasts to come forward and join them in their mission.

They must be able to pay their own way and be prepared for hard, physical work, be it picking oranges, cleaning out chicken houses, kitchen or laundry duty, or whatever else they are told to do.

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An urgent message to the Toronto Jewish Community

JANUARY 6 to 13 is UJA WEEK

As chairman of the 1974 United Jewish Appeal emergency campaign I have been empowered by the campaign executive to declare the week of January 6 to 13 as UJA WEEK in Toronto – the final seven days of the campaign culminating with the community dinner at the Royal York Hotel at which we will honor Stephen E. Berger as Man of the Quarter Century.

The aim of UJA WEEK is to complete successfully the emergency campaign and to make certain we have all done our share to aid the gallant people of Israel.

IF YOU ARE CAMPAIGN LEADERSHIP – activate your division and be sure all your cards have been assigned and are being covered.

IF YOU ARE A CANVASSER – don't delay, cover your outstanding prospects at once.

IF YOU HAVE ALREADY CONTRIBUTED – re-assess your contribution to determine if it is adequate, in view of the overwhelming problems faced by Israel. Many contributors have already increased their contribution substantially.

IF YOU HAVE NOT YET MADE YOUR CONTRIBUTION – don't wait for a canvasser to call on you. You can make your pledge by calling the United Jewish Appeal office, 363-7190, local 60. Or call the chairman of your particular business or profession – listed elsewhere in this message.

The Toronto Jewish community is helping fight a grim economic battle on behalf of Israel. The duties are onerous but our job is minimal compared to the task facing the people of Israel.

SET ASIDE SUFFICIENT TIME – HOURS OR DAYS – TO COMPLETE THE TASK ON HAND FOR UJA

Murray B. Koffler

Murray B. Koffler

Campaign Chairman,
1974 UJA Emergency Campaign

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Cantor's concert 'first-rate artistry'

Cantor Ben Zion Miller (left) and Cantor Moshe Stern. (Hoz)

By RICK KARDONNE

A great cantor must be a superb showman; but he cannot be egotistical. He must communicate to his congregation not as the performer but as the vehicle, so that the adoration of his performance is not the cantor but God. This all-important quality is what makes Cantor Moshe Stern great.

Born in Budapest, formerly chief cantor in Rehobot, Johannesburg and now cantor of the prestigious Congregation Beth El in Borough Park, New York, Stern electrified a capacity audience (despite a heavy snowstorm) at Toronto's Shaarei Tefillah Synagogue on Dec. 19 in a diversified program that blended first-rate artistry, natural showmanship and even a bit of humor.

Beginning with a fine rendition of the Chassidic folk song **Hodu Lashem Ki Tov** that immediately established what was to be a lasting audience rapport, he went into Sholom Secunda's satirical **Chazonim Oif Proibe** in which he impersonated an old-style kvetchy cantor, a German cantor who tried to sing in a pseudo-Prussian martial style, and a 20s-type jazz singer (sort of a Yiddish Al Jolson).

Neddless to say, the audience totally responded to this basic, infectious comic sense. Then, he effortlessly proceeded into more serious worls: first, with a powerful rendition of his own classic minor-key liturgy **Ribono Shel Olam** followed by a Yossele Rosenblatt composition in which he displayed an amazing verbal virtuosity. He concluded with another familiar Chassidic folk song in which the entire audience joined in on the chorus line, followed by an encore: **Exodus**.

Cantor Stern lives up to his distinguished track record; his perfect technique, combined with his stylistic diversity, tonal diversity and natural dramatic flair make him one of the acknowledged greats of our time. Let's hope that he will soon return to Toronto.

The young German-born Cantor Ben-Zion Miller highlighted the first half of the program. His voice is a rare original and thus highly interesting; its rich tenor quality containing a strong velvet, caress-like fibre that makes his tone uniquely distinctive. However, his syllabic enunciation at times was fuzzy, and some of his vowels also lacked sufficient clarity. He seemed a bit nervous on stage.

With a little bit of practice and constant public exposure, which he will receive as the new cantor of Shaarei Tefillah Synagogue, Cantor Miller should soon overcome these minor technical flaws, so he will be able to make best use of his sensuous, truly promising voice.

Exceptionally fine directorship by Harvey Erlich of the combined choirs of Shaarei Shomayim Synagogue and Beth Emeth Bais Yehuda Synagogue was wasted on three stiff compositions by Naumbourg and Lewandowski that sounded more like bad German church polyphony than authentic Jewish soul music for Chanukah.

The concert was refreshingly free from the long-winded speeches that have dragged down similar programs in the past; the addresses at the Shaarei Tefillah evening, by Rabbi Berglas, Philip Granovsky and Murray Frieberg, were short and succinct, mostly dealing with the war.

All in all, it was a very rewarding evening. But I still hope to see a good bass cantor in a future concert.

Final seven days

Cont'd from Page 1

have been assigned and are being covered. Cards will be re-assigned to new canvassers, where necessary.

Koffler appealed to those who have not yet contributed not to wait for a canvasser to call. "You can make your pledge by calling the UJA office. Or call the UJA chairman of your particular business or profession and he will be happy to meet with you to discuss your contribution."

A major event of UJA Week will be a meeting of the special gifts division, to be held on Monday, Jan. 7 at 8 p.m. at the Primrose Club. Other divisional meetings are also being scheduled.

An active campaign force during UJA Week will be the members of the President's Mission which returned recently from Israel.

Jackson opposes Big Power presence

WASHINGTON (JTA) – Sen. Henry M. Jackson (D.-Wash.) has voiced strong opposition to the presence of either Soviet or American troops in the Middle East or a U.S. military guarantee to Israel that would convert it into "an American dependency."

Jackson, who was scheduled to make his remarks at an American Jewish Committee dinner, had to remain in Washington because of the vote on the $2.2 billion aid to Israel bill. (The bill passed and has been signed by President Nixon.)

Theodore Kheel, the labor mediator, read Jackson's speech to some 200 persons attending the event at the Waldorf Asteria. In his speech Jackson said Soviet and American forces in the Mideast would constitute "a formula that carries with it the very great danger of draggint the superpowers into a military confrontation." U.S. military guarantees, he continued, would mean that the United States would "pour itself into that cauldron of instability along with the Russians and assorted other forces" that would "invite a multitude of mischief makers to try their hand at stirring the pot."

He urged instead that the U.S. give Israelis "the tools they need to provide for their own defense" and "defensible borders." In a review of Soviet-Arab "illegal" activities that led to the "Arab war of aggression against Israel," Sen. Jackson several times criticized Secretary of State Henry A. Kissinger.

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Skyway Tolls came off Dec. 29.

The Burlington Skyway and the St. Catharines Garden City Skyway are toll-free as of December 29.

If you have toll tokens or tickets on hand you will want to cash them in before the refund deadline of January 31.

We are unable to refund tokens and tickets at the toll booths, but you can mail them to Bridge Tolls, P.O. Box 163, Burlington or to Bridge Tolls, P.O. Box 135, St. Catharines.

If you have less than $5.00 worth, the *Administration Buildings* at each bridge will also refund them from 8:30 a.m. to 5:00 p.m., Monday to Friday.

Remember, January 31 is the deadline for refunds.

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NO ADMISSION CHARGE

Plan major arts complex in the Spadina-College district

By RICK KARDONNE

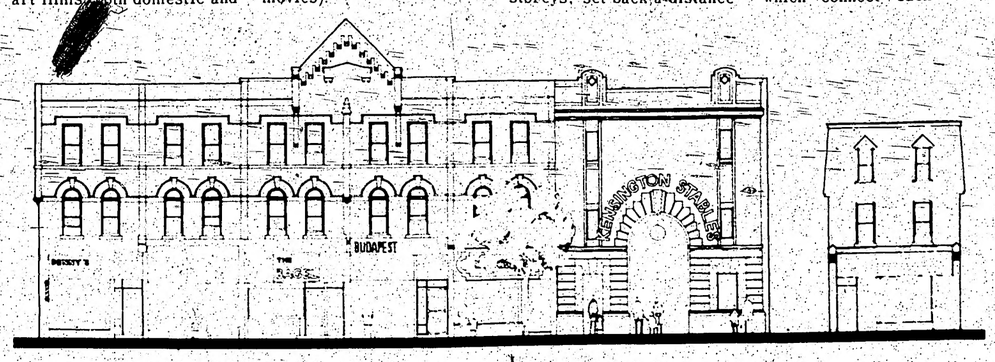
The Spadina - College - Kensington area was where the major Jewish presence in Toronto all began. Today, while its American counterparts (Chicago's near west side or Boston's-Dorchester area) have deteriorated into dingy drug-infested slums, Spadina-Kensington has recently blossomed into one of North America's prime bohemian districts.

Besides being one of the most ethnically diverse market neighborhoods on the continent, the area boasts one of the best jazz-blues dancehalls to be found anywhere, a fine art movie house, several atmosphere-bars, a large rock show auditorium (the Victory Theatre) and, most important of all, that peculiar blend of funk, Neshamah, class and intellectual tolerance that characterized Greenwich Village and Montparnasse in bygone days. Indeed, Spadina Avenue, from the heights of Casa Loma down to the CN Tower, truly has a tacky style all its own.

Now, four former residents of the area, plus a fifth from Winnipeg, are embarking on an exciting project that will not only add to the continuing flowering of Spadina, but will also do much to put Toronto on the international theatre-contemporary music-culture circuit. They have bought a former stable-garage on College St., just west of Spadina, and plan to convert it into the Kensington Stables Arts Centre, a unique complex that will contain a large live theatre, three film theatres, a cabaret hall, a jazz spot, exhibition space, and possibly a permanent museum for the history of the Spadina - College - Kensington area.

The theatre will be used during the daytime as the permanent home of Susan Rubes' Young Peoples' Theatre, which, among other things, will offer particularly intensive programs for the children of the Kensington area in co-operation with the local schools. In the evening, the live theatre will be operated as a transfer house where plays can be shown for indefinite runs. This will begin to fill the most serious existing gap in Toronto's theatre scene: the lack of suitable halls to run shows, especially original shows, on a standard commercial basis for as long as they will make money. The film theatres will specialize in the screening of art films, both domestic and foreign (the organizers have expressed a keen interest in the presentation of Israeli movies).

To the original four-floor brick-concrete structure will be added two additional storeys, set back a distance from College St. Since it was originally a stable, the building contains long ramps which connect each floor. These ramps, which give the structure a uniquely modern dimension, will become the major circulation element in the complex.



This is an architect's drawing of the Kensington Stables Art Complex to be built on College Street just west of Spadina. The complex will contain a theatre, a cabaret, exhibition space, film houses, a jazz spot and a museum.

The directors have all had extensive experience in providing to Toronto a creative concept of development that is both progressive and humanistically-oriented. Combine the legal-realty skills of Aaron Katz and Victor Solnicki, the architectural backgrounds of Milton Katz and Russel Fine, and the film-theatre-creative production backgrounds of Victor Solnicki and Dick Schouten, and one can easily see that the proposed Kensington Stables project is in the best of hands.

As a gateway between the University of Toronto and the creative ethnic bohemia of lower west side Toronto, the Kensington Stables complex could easily attain international prominence as being one of the most exciting creative arts centres anywhere. It's in the best possible environment - totally at home in an organic community with a proud, soulful tradition.

I'm reasonably sure that the current city council, which prides itself on its progressive approach to urban life, will do all that it can to permit, Kensington Stables to become reality in the not too distant future.

Scholarship to aid needy students

TORONTO -

Mr. and Mrs. Theodore Hochman of Thornhill, Ont., Mr. and Mrs. Martin Levene of Kitchener and Mr. and Mrs. Sam Levene of Toronto have established a permanent scholarship fund for needy students at institutions of higher learning in Israel in memory of their parents, Beulah and Jack Levene.

The scholarship was established through Keren Hayesod - United Israel Appeal of Canada. According to Simcha Genossar, special representative for projects, Keren Hayesod - United Israel Appeal, the proceeds of the above scholarship will be used mostly to assist newcomers to Israel from the Soviet Union.

Beulah and Jack Levene lived in Waterloo, Ont., and were prominent members of this community, and both held responsible offices in various community organizations. Beulah Levene was a past president of the Queen Esther Chapter of Hadassah and was a member of the Hadassah executive for many years, as well as being a member of the executive of Beth Jacob Sisterhood.

Jack Levene was a past chairman of the Kitchener-Waterloo Jewish Federated Charities Campaign, which included the UIA and UJA campaigns in the city. He was a member of the executive of Beth Jacob Congregation for many years, and served on the board of governors during the special campaign and building project involving the construction of the Beth Jacob community centre and synagogue.

Mini-convention of synagogue youth offers greater rapport between advisers, participants

voice of youth

BY YAACOV HONIG

The National Conference of Synagogue Youth recently held its first mini-convention in Oshawa. The mini-convention is a new program planned in co-operation with the education department of the Canadian Jewish Congress.

The purpose of these events is to bring Jewish teenagers and advisors to small communities across the province and to establish lines of communication among them.

While NCSY sponsors major conventions every six to eight weeks, the group felt the intervals between these events could be used for visits to the many towns and cities that were unable to attend.

The mini-convention in Oshawa proved to have one distinct advantage over the major events, and that was that it offered a much more personal rapport between the advisors and the participants.

Usually on Shabbat there is only a morning service in Oshawa because it is difficult to arrange for a minyan. However, this weekend provided for services on Friday evening and Shabbat afternoon, as well.

Other cities, such as Peterborough, North Bay, Cambridge and Guelph are being considered for future mini-conventions. Any city which would welcome these people into their hearts and homes for one Shabbat should contact Dr. Lipshitz, care of the educational department of the Canadian Jewish Congress, 150 Beverley Street, Toronto.

Two major Shabbatons will be held by NCSY in the month of January. The first will be held on the weekend of Jan. 4 for Junior NCSY, for students aged nine to 13. It will take place at the Sharei Shomayim Synagogue on Glencairn Ave. Applications are available from that synagogue, your local rabbi or the NCSY office, 365 Wilson Ave. Suite 2, Downsview.

The second Shabbaton will be open to senior NCSY for people aged 13 and up. It will be held in Brantford, Ont. on the weekend of Jan. 19. Applications will soon be available from your local rabbis and the NCSY office.

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JUNE/JULY 1973

Liberalism and American Jews Leonard J. Fein
MY WARTIME FLIGHT THROUGH THE U.S.S.R. Ida Kaminska
GEORGE LICHTHEIM Martin Jay
MALAMUD'S HEAD Renee Winegarten
A Story by Yoram Kaniuk
Comment by Marie Syrkin
Reviews & Poems by Stanley G. Eskin, Stanley F. Chyet, Larry Rubin
OCTOBER 1973

The Cultivation of Truthfulness Maurice Samuel
YOUNG NEWCOMERS IN ISRAEL Harold Flender
JEWS, THE LEFT & THE ELECTIONS IN FRANCE Bernard Wasserstein
THE FRANKFURT SCHOOL Richard J. Bernstein
ARTHUR A. COHEN'S MESSIAH Alvin H. Rosenfeld
Reviews & Poems by Stanley G. Eskin, Milton Hindus, Melvin I. Urofsky, Florence Victor
AUGUST/SEPTEMBER 1973

ISRAEL, THE WAR & THE TERRITORIES
Ronald Sanders, Ben Halpern
THE DESTRUCTION OF KOLVILLAG
Elie Wiesel
THE WEST BANK ARAB PRESS
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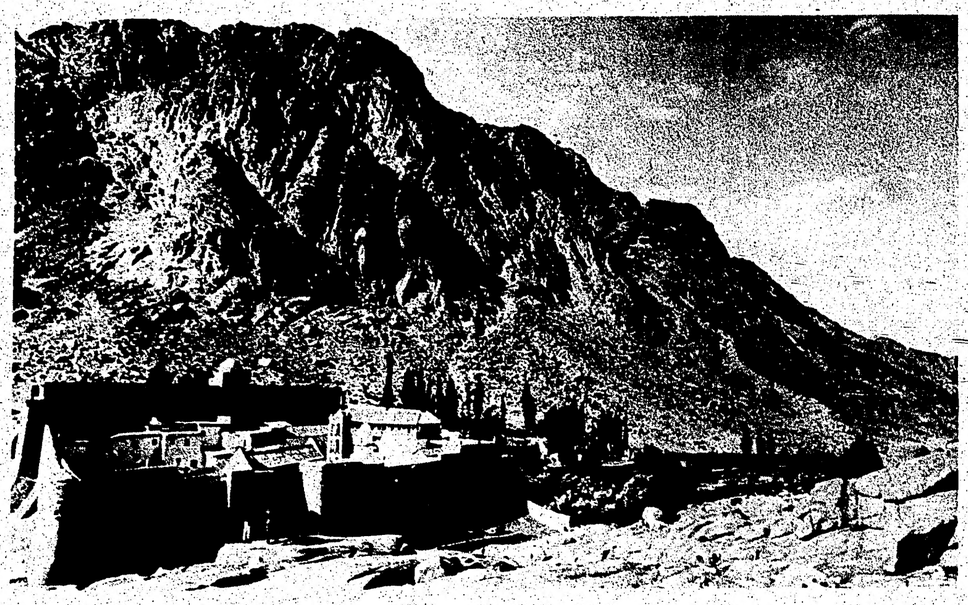

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History was changed here in this stunning land of rolling mountains, stark rock formations, hill towns, the blue Lake of Tiberias crowned by the snowcapped Mount Hermon in the background. Fertile valleys stretch before the beholder's eye under the radiant skies of the land called Galilee, here centuries ago man sought and found ways to approach his Maker.

The Sanhedrin, established the laws and ancient rabbis, prophets and sages created and debated the mystic codes of Israel's holy books.

Here Jesus of Nazareth (capital of Galilee) worked, preached and set forth towards Jerusalem.

You find yourself on a steep hillside, breathlessly admiring the rich green valleys drenched in glittering sunshine, blessed with a profusion of olives, dates and pomegranates.

Here also in this rich land you will know that beneath your feet, layer after layer of dozens of civilizations have strived for a better life and meditated upon the mystery of their Maker.

Site of the Annunciation, the old bazaars in the centre of Nazareth have changed little since the time of Jesus. The fruit is high on the stalls, fresh carcasses of sheep are neatly hung, and the fresh fish caught from the Sea of Galilee glisten in the sun.

From almost anywhere except the narrowest lane one is impressed by the magnificent new Church of the Annunciation, the new church has changed the aspect of the Galilean hill town, being larger and higher than its immediate predecessor on the same spot. It is an essentially square building of ivory and pink limestone, surmounted by an octagonal feature which is in turn topped by a 16 sided pyramid terminating in a lantern that rises 40 metres above ground level.

Built by the Tetrarch of Galilee, Herod-Antipas son of Herod the Great, in the first century C.E. and named in honor of the Emperor Tiberius, Tiberias, nearly 700 feet below sea level, is today, as it has been for over 2,000 years, a winter paradise.

Even in the depth of winter temperatures seldom drop below 68 degrees, and the lake is warm enough to permit daily bathing and water-skiing. From February through May the countryside is a riot of color, fields overflowing with wild flowers of every rainbow hue, trees bursting with blossom, skies high and blue, the shadow of the fluffy white clouds in the blue skies. And if you desire to recover your youth and gaiety; redeem it from aches and pains, the Tiberias hot baths, whose medicinal properties have been known since time immemorial to Jew and Roman alike, are open the year round, and thousands find relief there each year from all manner of muscular ailments.

Tiberias, as befits a centre of antiquity, has a whole treasure web of legends woven around it. The rabbis who made this Galilean centre their own after the destruction of the Temple in Jerusalem in 70 C.E. explained the town's name in their own fashion. They derived it from the Hebrew "Tabur" - navel - to reflect the central place the town held in Jewish scholarship.

Concerning Lake Tiberias - known in Hebrew as Kinneret, we are told the rabbis derived this same from the Hebrew for "harp" since the lake is gently harp-shaped and its sweet waters sound a tune as soothing and profound as the music of the most gracious of all instruments.

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BLACK, Bertha - On Dec. 21, late of Cobourg, Ontario.

BLACK, Maurice - On Dec. 24, late of 51 Verwood Avenue.

BROWN, Rose - On Dec. 26, late of 3560 Bathurst St.

CLARFIELD, Alex - On Dec. 24, late of 15 Rockford Rd.

FEDERMAN, Meyer - On Dec. 20, late of 675 Roselawn Ave.

FREEDMAN, Stanley - On Dec. 23, late of 83 Tavistock Road.

GROSS, Morris - On Dec. 25, late of 11 Forestridge Drive.

HARRIS, Rose - On Dec. 21, late of 49 Anvil Millway.

HOFFMAN, Lilly - On Dec. 23, late of 6030 Bathurst St.

KLEIN, Isaac - On Dec. 23, late of 19 Bayhampton Ct.

MOSES, Woolfe - On Dec. 23, late of Sudbury, Ontario.

RASH, Rose - On Dec. 27, late of 3560 Bathurst St.

ROSENBERG, Sam – On Dec. 25, late of 4222 Bathurst St.

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Youth lost to non-Judaism: report

Cont'd from Page 1

pecially powerful inner urge to 'improve the world,' whether the cause be civil rights, the radical left, the Black revolution or women's lib. Any study of the means of those involved in any idealistic cause shows Jews represented out of all proportion to their number in population.

"Obviously Jewish youth needs an ideal which will give meaning to their lives. If the Jewish community does not offer this to them in the way we teach Judaism, they will turn to other sources."

P'eylim urges a grass-roots-oriented approach by Jewish institutions to remedy the problem. They must focus on Judaism as a religion, system of values and idealistic lifestyle, the group says.

As to the future, P'eylim says it will continue to arrange Shabbatons where uninvolved youth are invited to participate in a truly Jewish religious experience. While spending the Sabbath in the homes of people committed to Judaism, they are encouraged to question and discuss any aspects of religion or life.

And the group also is planning to set up a drop-in centre to reach youth uninvolved in the Jewish scene.

Interrupted YMHA campaign plans resumption March 15

Cont'd from Page 1

Andrews also told The CJN of an increased building fund levy on all adult members. This levy will realize $1 million over a 10-year period. The levy is in addition to membership fees.

Members will receive news of the increase in a notice mailed at the time membership fees are due. The notice says "the levy is a condition of membership, regardless of any contributions."

The increases are: Men's Health Club, $20 to $40; Women's Health Club, $5 to $15; Adult Men, $5 to $20 and Adult Women, $5 to $15.

Asked whether the 'Y' had received complaints about the increase, Andrews checked with the switchboard operator and then said there were a few complaints, but no one cancelled his or her membership. He said he found "a broad understanding" among members.

Have you a simcha coming soon in your family circle?

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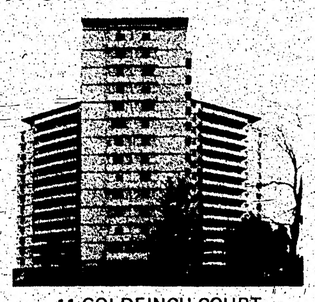

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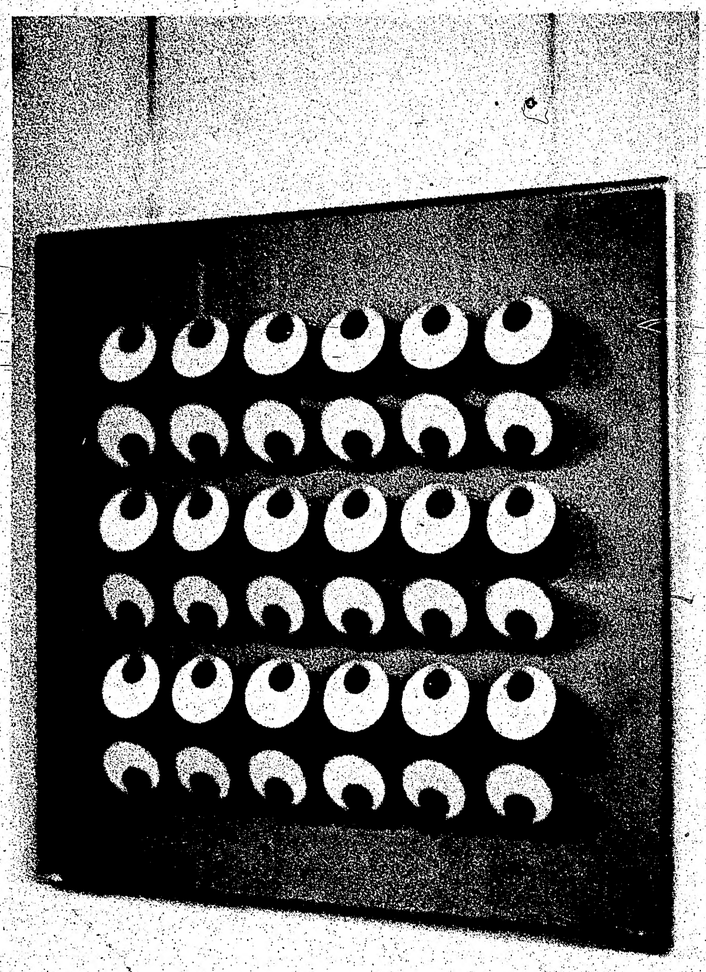

This kinetic wallsculpture by Leo Klausner entitled Spheros #2 is at the Estee Gallery.

Delightfully diversified show at Estee Gallery

art

By PAULA DAVID

The Estee Gallery at 198-1/2 Davenport Rd., is showing a special graphic selection which represents the discriminating taste of the owner. It is versatile in taste, style and price. Names representing local artists, as well as international collectors items, hang in the intimate gallery, and present a delightfully diversified show.

A large serigraph entitled **Vibrating Colors** by Agam is a bright but not completely successful practical exercise in color theory. The pulsations the title suggests are much more evident in the lithograph by Yvral. The blacks and kinetic purples and blues of **Progression Ty** show beautifully the power that a thorough understanding of color can evoke.

The two works that mark Salvador Dali's contribution to the collection proved a pleasant surprise. Perhaps due to the automatic public acceptance and praise of anything signed by Dali, Toronto has witnessed several sloppy and inconsequential Dali showings in recent months. The two hanging at the Estee Gallery, and in particular Pomegranate 1969, live up to the true Dali potential. Fine color sense, delicate surrealism embossed detail combined with a lyrical sketchy line all present the Dali that the connoisseur, and not only the investor, would appreciate.

Perhaps not as well known, but definitely as worthwhile are the works of Galetar and Cary. The miniature delicate etchings by Galetar have a feminine aura about them, playing a beautiful foil to their visual strength. A primitive simplicity is combined with an art nouveau vivaciousness and produces an unusually fresh result. The series of bugs and bees by Cary is in an entirely different vein, but just as fine and just as unusual. A small simply framed page with a single bug accompanied by a complimentary embossed design is all that each picture consists of, but the overall effect leaves a lasting impression. This series is well matted and framed, and the extremely reasonable prices encourages a selection of more than one.

There were a few works in the gallery that were not graphics, but in each case, their presence added to the overall collection. **Escape** by George Kveton, in mixed media combines delicate earth tones with subtle erotica to produce a sensitive work. Lugus' **Opposite Figures** has a similar texture but is reminiscent of various folk arts, and represents a completely different mood.

The kinetic wall sculptures by Klausner are in mixed media, and can be manipulated by the viewer to the extent that the entire mood of the picture can be changed. It is an interesting technique that allows the artist to maintain control of the outcome of his work, with the participatory device working for him as well as for the titillation of the individual viewer.

Wide variety of gift books offered this holiday season

books

By BERNARD BASKIN

Gift books continue to flow from hopeful publishers like from an inexhaustible cornucopia. The following survey deals with several recent books of enduring merit.

The Cartoon History of Britain by Michael Wynn Jones (Collier - MacMillan, $17.50) and **The Ungentlemanly Art, A History of American Political Cartoons** by Stephen Hess and Milton Kaplan (Collier - MacMillan Canada Ltd., $17.95) are two lavish and impressive collections that support Emerson's dictum: "Caricatures are often the truest history of the times."

The first of these enables us to relive English social and political history through the trenchant eyes of a talented company of graphic satirists. There is a helpful introductory essay to each chronological division -- and then the wealth of illustrations by artists from Hogarth to Giles. Almost every important public event over a period of two and a half centuries is lampooned, savaged, or dissected.

The companion volume deals with the last 200 years of American history as depicted and, interpreted by 300 great political cartoons. One picture can hurt more than a thousand words. The notorious Boss Tweed commanded his henchmen: "Stop those damn pictures. I don't care so much what the papers write about me. My constituents can't read. But they can see pictures."

Many of the brilliant and mordant cartoons not only mirror the changes, follies, fancies and concerns of the American past, but also -- in a number of vital instances -- managed to change them.

Four Decades - The Canadian Group of Painters and their Contemporaries - 1930 - 1970 by Paul Duval (Clarke Irwin & Co. Ltd., $24.95) is an award-winning volume that appeared last year, but still merits commendation as the most complete and attractive work on the subject.

Beginning with a description of the achievements of the famous Group of Seven, the reader is led through a variety of styles and fashions to the Op, Pop and Realistic movements of the present. More than 200 artists are mentioned or discussed, and the 300 illustrations provide a splendid gallery of Canadian paintings of the past four decades.

Some of Duval's judgments and emphases are open to question, there are a number of surprising omissions and errors of fact have been pointed out. But these minor criticisms do not mar a discerning and pioneer work.

Great Britain is filled with evidences of earlier eras and more primitive times. What is the meaning of those strange megaliths and recurring mounds? Who were the artists that fashioned those huge chalk drawings that are so copiously distributed around the countryside? Why are wishes associated with old wells? What do we know about King Arthur and the quest for the Grail; or about the ancient Rites of Spring and other pagan ceremonies?

Mysterious Britain by Janet and Colin Bord (Doubleday Canada Ltd., $16.95) attempts to answer these and a host of similar questions. Beautifully produced on heavy stock with a plenitude of exciting and unusual photographs, this is a must for all antiquarians and lovers of the occult.

Which brings us to **The Coffee Table Book of Witchcraft and Demonology** edited with commentary by Paul Huson (Longmans of Canada Ltd., $16.25). After a brief historical summary of witchcraft which succinctly presents the conflicting views from Montague Summers to Margaret Murray, the editor comments judiciously on a group of apt selections -- ancient and modern.

Many of the hundred or so illustrations are of great rarity and interest, and the sections entitled **Talismans and Amulets** and **Portrait Gallery: A Who's Who in Sorcery** provide some little-known information. There is a selective bibliography, a glossary of witch terms and a helpful index. This is a true coffee table book, but not without its charm and learning.

The Norton Anthology of Modern Poetry edited by Richard Ellmann and Robert O'Clair (George J. McCleod Ltd., $16.95) is the best single volume devoted to modern poetry I have ever encountered. The brilliant and sensitive editors have brought together over 1,200 poems by 155 poets to make a collection that is breathtaking in its range, variety and power.

All the great names are here, of course, but also a plethora of lesser-known poets, representing all schools, forms and styles.

Especially noteworthy is the valuable introduction, the preface to each author's life and basic ideas, and the footnotes that explicate complex passages and difficult words.

This is a cornerstone book for every good library; it should be cherished as a prized possession.

All the reader needs apart from time and the will is a ready chequebook.

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